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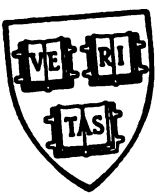

HARVARD

Belvedére

OR

THE GARDEN OF
THE MVSES.

Quem referent Musæ vivet dum robora tellus,
Dum cœlum stellas, dum bibet amnis aquas.

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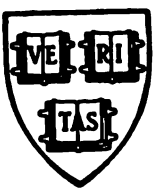
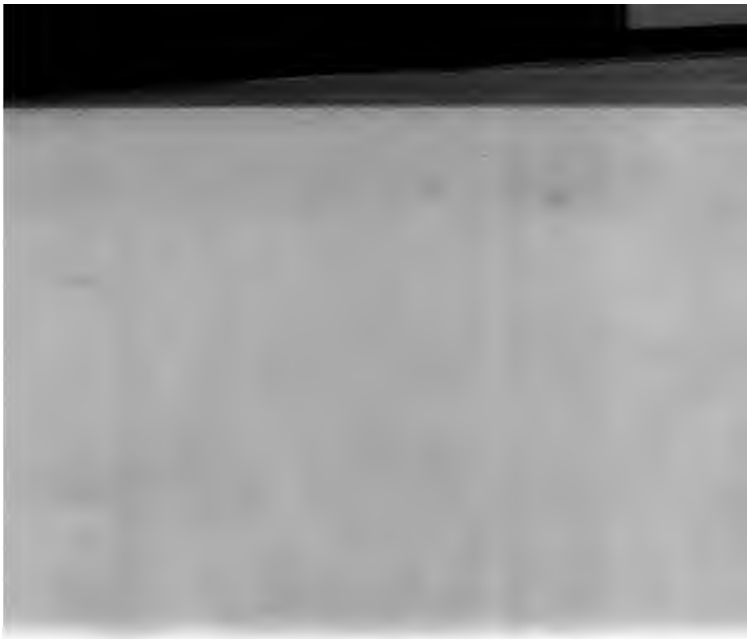


HARVARD



Belvedére
OR
THE GARDEN OF THE MVSES.

Quem referent Musæ viuet dum robora tellus,
Dum cœlum stellas, dum volvet amnis aquas.

Imprinted at London by *F. K.* for *Hugh Astley*, dwelling at Saint *Magnus* corner. 1600.

HARVARD COLLEGE LIBRARY
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WILLIAM A. WHITE
JUNE 26, 1930

To the Reader.

I Shall be needleſſe (gentle Reader) to make any Apologie for the defence of this labour, becauſe the ſame being collected from ſo many ſingular mens workes; and the worth of them all hauing been ſo eſpecially approoued, and paſt with no meane applauſe the cenſure of all in generall; doth both diſburden me of that paines, and ſets the better approbation on this excellent booke. It ſhall be ſufficient for me then to tell thee, that here thou art brought into the Muſes Garden, (a place that may beſeeme the preſence of the greateſt Prince in the world.) Imagine then thy height of happineſſe, in being admitted to ſo celeſtiall a Paradiſe. Let thy behauiour

then (while thou art here) anſwere thy great fortune, and make vſe of thy time as ſo rich a treaſure requireth.

The walkes, alleys, and paſſages in this Garden, are almoſt infinite; euery where a turning, on all ſides ſuch windings in and out: yet all extending both to pleaſure and profit, as very rare or ſeldome ſhalt thou ſee the like. Marke then, what varietie of flowres grow all along as thou goeſt, and trample on none rudely, for all are right precious. If thy conſcience be wounded, here are ſtore of hearbs to heale it: If thy doubts be fearefull, here are flowres of comfort. Are thy hopes fruſtrated?

heads, as arguments what is then dilated and ſpoken of: euen ſo each head hath firſt his definition in a couplet ſentence; then the ſingle and double ſentences by variation of letter do follow: and laſtly, Similies and Examples in the ſame nature likewiſe, to conclude euery Head or Argument handled. So let this ſerue to ſhew thee the whole intent of this worke.

Now that euery one may be fully ſatisfied concerning this Garden, that no one man doth aſſume to him-ſelfe the praiſe thereof, or can arrogate to his owne deſeruing thoſe things which haue been deriued from ſo many rare and ingenious ſpirits; I haue ſet down both how, whence, and where theſe flowres had their firſt ſpringing, till thus they were drawne togither into the *Muſes Garden*, that euery ground may challenge his owne, each plant his particular, and no one be iniuried in the iuſtice of his merit.

Firſt, out of many excellent ſpeeches ſpoken to her Maieſtie, at Tiltings, Triumphes, Maskes, Shewes, and deuiſes performed in prograce: as alſo out of diuers choiſe Ditties

ſung to her; and ſome eſpecially, proceeding from her owne moſt ſacred ſelfe: Here are great ſtore of them digeſted into their meete places, according as the method of the worke plainly deliuereth. Likewiſe out of priuat Poems, Sonnets, Ditties, and other wittie conceits, giuen to her Honorable Ladies, and vertuous Maids of Honour; according as they could be obtained by ſight, or fauour of coppying, a number of moſt wittie and ſingular Sentences.

Secondly, looke what workes of Poetrie haue been put to the worlds eye, by that learned and right royall king and Poet, IAMES

To the Reader.

Sir Philip Sidney.
From Poems and workes of theſe noble perſonages, extant.

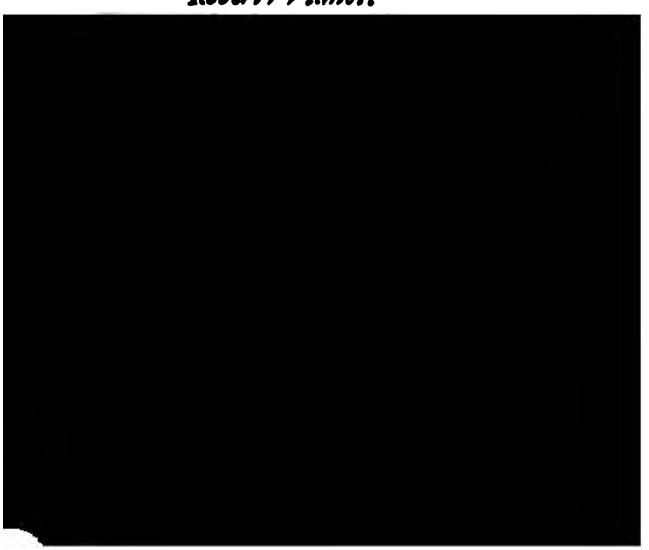
Edward, Earle of Oxenford.
Ferdinando, Earle of Derby.
Sir Walter Raleigh.
Sir Edward Dyer.
Fulke Greuile, Eſquier.
Sir Iohn Harrington.
From diuers eſſayes of their Poetrie; ſome extant among other Honourable perſonages writings; ſome from priuate labours and tranſlations.

Edmund Spencer.
Henry Conſtable Eſquier.
Samuell Daniell.
Thomas Lodge, Doctor of Phyſicke.
Thomas Watſon.
Michaell Drayton.
Iohn Dauies.
Thomas Hudſon.
Henrie Locke Eſquier.

Iohn

To the Reader.

Iohn Marſtone.
Chriſtopher Marlow.
Beniamin Iohnſon.
VVilliam Shakſpeare.
Thomas Churchyard Eſquier.
Thomas Naſh.
Thomas Kidde.
George Peele.
Robert Greene.
Ioſuah Sylueſter.
Nicholas Breton.
Geruaſe Markham.
Thomas Storer.
Robert VVilmot.



To the Reader.

George Whetſtones.

These being deceaſed, haue left diuers extant labours, and many more held back from publiſhing, which for the moſt part haue been peruſed, and their due right here giuen them in the Muſes Garden.

Beſides, what excellent Sentences haue been in any preſented Tragedie, Hiſtorie, Paſtorall, or Comedie, they haue been likewiſe gathered, and are here inſerted in their proper places.

To his louing and approoued good Friend, *M. Iohn Bodenham.*

TO thee that art Arts louer, Learnings friend,
First-cauſer and collect our of theſe floures:
Thy paines iuſt merit, I in right commend,
Coſting whole years, months, weeks, & daily hours.
Like to the Bee, thou euery where didſt rome,
Spending thy ſpirits in laborious care:
And nightly brought'ſt thy gather'd hony home,
As a true worke-man in ſo great affaire.
Firſt, of thine owne deſerning, take the fame;
Next, of thy friends, his due he gines to thee:
That loue of learning may renowme thy name,
And leaue it richly to poſterity,
Where others (who might better) yet forſlow it,
May ſee their ſhame, and times hereafter know it.

A. M.

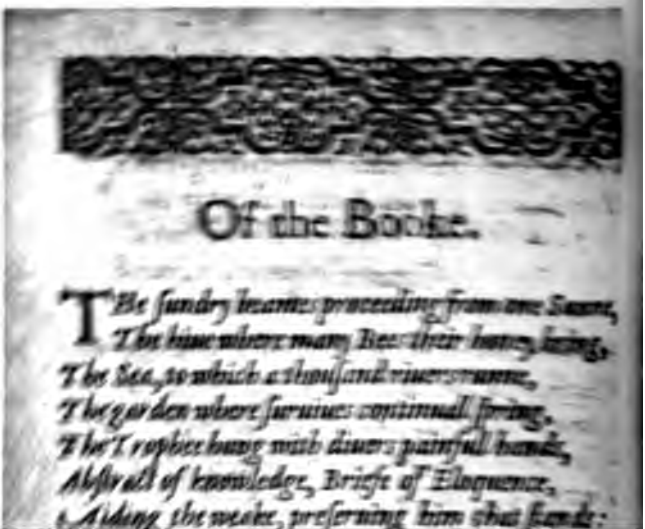
Of this Garden of the Muſes.

THou which delight'ſt to view this goodly plot,
Here take ſuch flowres as beſt ſhal ſerue thy vſe,
VVhere thou maiſt find in euery curious knot,
Of ſpeciall vertue, and moſt precious iuyce,
Set by Apollo in their ſeuerall places,
And nouriſhed with his celeſtiall Beames,
And watered by the Muſes and the Graces,
With the freſh dew of thoſe Caſtalian ſtreames.

A Sonnet to the Muses Garden.

Faire planted Eden of collected sweets,
Crept from the bosome of the fertile ground,
Where Science with her honey-current greets
The sacred Sisters: where her liberall sound
Makes Angels ecchoes, and to heavens rebound
The repetition of sententious spirits;
(Oh deare beloud in vertues painfull merits.)

Fruit-furnishes Tempe, *all the worlds abstract,*
For flowres of vertue, hearbs of rare effect,
From whence, as well soules Physicks is extract,
As bodies government; hold in respect
What Science gives (though Ignorance reiect)
For every [illegible] and [illegible] of the mind



Of the Booke.

The sundry beames proceeding from one Sunne,
The hiue where many Bees their honey bring,
The Sea, to which a thousand riuers runne,
The garden where fairnes continuall spring,
The Trophies hung with diuers painfull hands,
Abstract of knowledge, Briefe of Eloquence,
Aiding the weake, preserning him that stands:

To the Vniuerſitie of Cambridge.

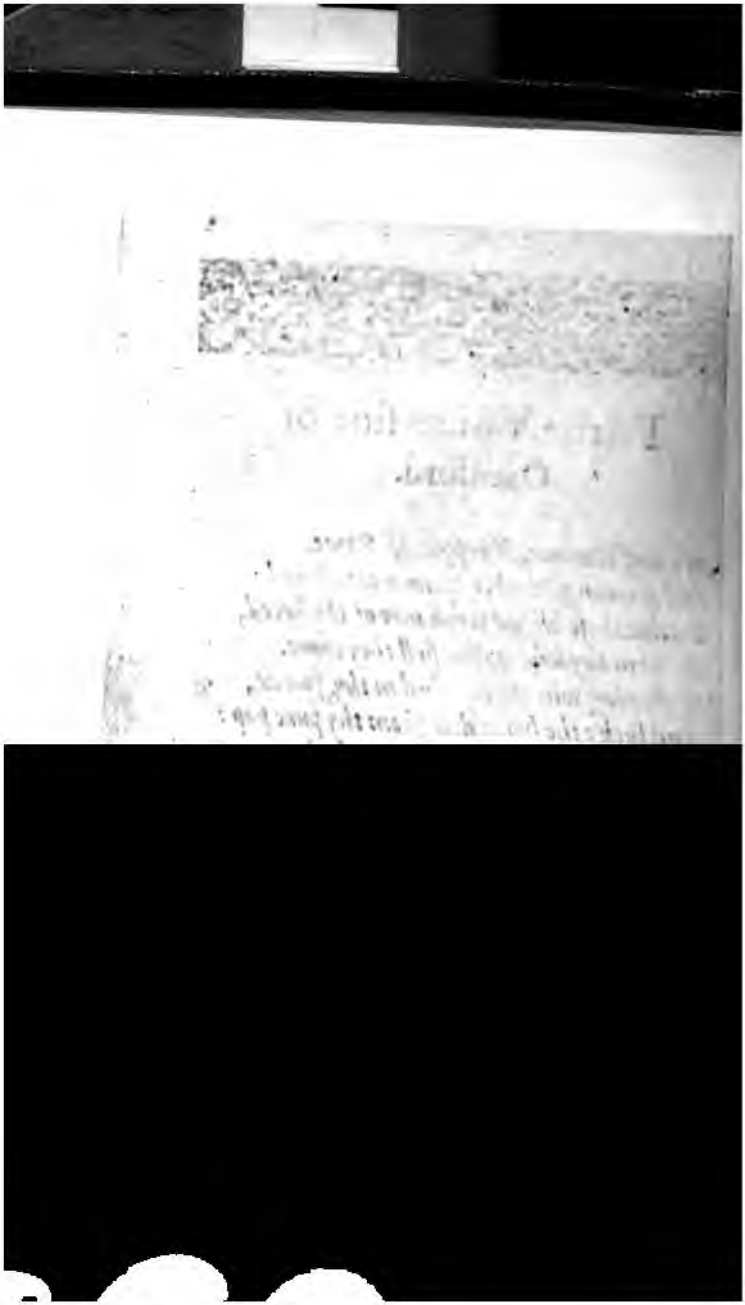
Mother of Muſes, and great Nurſe of Art, (grown,
Which lent it the roote from whence theſe ſweets are
Now with increaſe, receiue a bounteous part,
Which thou mayſt iuſtly chalenge as thine owne:
That Grant *may to the comfort of her ſtreames*
Beholdher (Seedes of late) now Dulcet flowres,
And with the plentie of the famous Thames,
Attyre hir Nimphs, and decke her watry bowres
And cheriſhing theſe Choyces of delights,
With daintie Garlands, Crowne the peacefull ſhore,
Prepard for Feaſting, and Triumphant ſights,
More Beautifull then ages heretofore:
Whilſt all the Floods ſo famous but of late,
Shall giue their glorie to adorne her ſtate.

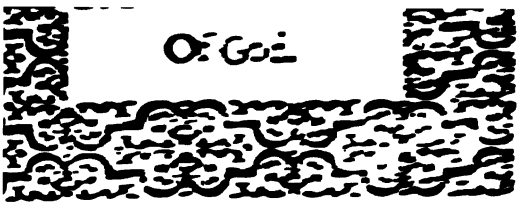
Suã cuique gloria.

To the Vniuerſitie of Oxenford.

Thou eye of Honour, Nurſerie of Fame,
Still teeming-Mother of immortall ſeed:
Receiue theſe bleſſed Orphanes of thy breed,
As from thy happie iſſue firſt they came.
Thoſe flowing wits that bathed in thy foorde,
And ſuck't the honie dew from thy pure pap:
Returne their tribute back into thy lap,
In rich-wrought lines, that yeelde no idle woord.
O let thy Sonnes from time to time ſupplie
This Garden of the Muſes, *where doth want*
Such Flowers as are not, or come ſhort, or ſcant
Of that perfection may be had thereby:
So ſhall thy name liue ſtill, their fame ne're dye,
Though vnder ground whole worlds of time they lie.

Stat ſine morte decus.





Of God

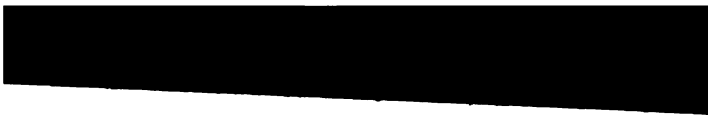
God [illegible]
He [illegible]

N[illegible]

Of God.

God is beyond fraile ſence to comprehend,
He firſt began all, and of all is end.

WHere God puts too his hand, all elſe is vaine.
God thunders oftner than he ſtrikes or beates.
God giues his wrath by weight, but mercie free.
Where God doth bleſſe, abundãce quickly ſpringe.
Gods wiſdome too much ſearcht, is daungerous.
Gods iuſtice ouer-vrgde, ſtrikes heauily.
Without the vnderſtanding of Gods will,
Our wit is follie, and our beſt ſighs ill.
God doth not hate to loue, nor loue to hate.
God with his finger ſtrikes, and not his arme.
No man ſo poore, but God can bleſſe his daies,
Who pacient too did from the dunghil raiſe.
In vaine it is for man with God to ſtand.
God will controll when mortall men haue done.
Gods equitie doth euery action prooue.
Gods hand holds thunder, who dare him offend?
Faith finds free paſſage to Gods mercie ſeate.



Where vertue raiſeth men to dignitie,
There God his bleſſings ſtill doth multiply.
Little auailes Gods gifts where wants his grace.
Men order warre, but God giues victorie.
Gods mercie doth his iuſtice farre exceed.
God deales not with vs as our ſinnes deſerue.
Gods doctrine is the rule of prouidence.
God is eternall, therefore without end.
God made all mortall things, and orders them,
According to his wiſdome, where and when.
Gods greatnes is more ſeene in loue, than wrath.
God ne're made any equall to himſelfe.
If God helpe not, yet deeme him not vniuſt.
Gods mercie is the worke of our redemption.
If thou lift vp thy ſelfe, God flyes from thee:
If thou be humible, then he comes to thee.
If God dart lightning, ſoon he dewes down raine.
Gods wrath ſoone kindled, is as quickly quencht.
No miſadventures croſſe, where God doth guide.

God makes our burning zeale full bright to ſhine,
Amongſt the candles of his Church diuine.
God euer ſeekes by triall and temptation,
To ſound mans heart and ſecret cogitation.
God well knowes men, and ſtill his eye doth ſee,
All thoughts of men, ere they conceiued be.
God out of ſeaſon neuer yet doth trie,
His children new conuerted by and by.
Man made of earth, ſounds not the ſeas profound
Of Gods deepe iudgements, where there is no ground.
The Lord law-maker, iuſt and righteous,
Doth frame his lawes, not for himſelfe, but vs.
Gods wiſdome guides this worlds ſocietie,
With equall power, and equall pietie.
Gods word which made the world, and guides it ſtill,
To diuers ends conducts both good and ill.
He that preferres not God fore all his race,
Amongſt the ſonnes of God deſerues no place.
He that the furrowes plowes of Gods field,
May not turne backe his fainting face, nor yeeld.
Sathan ſuggeſteth ill, God mooues to grace.
God can doe all, ſaue that he will not doe.
Our mightie God, aduances for his elect,
Of wicked things can draw a good effect.
God keepes his watch all one the ſtarrie skies,
For his elect, who neuer idle lyes.

Similies on the ſame ſubiect.

AS one poore drop is nothing to the ſea,
So all we can is nothing in Gods ſight.
As the bright Sunne defaceth candle-light,
So Gods great power controlleth all the world.
As Princes are to be both lou'd and fear'd,
So God the Prince of princes, muſt haue more.

As with great care a Pilot guides the ſhip,
So with great grace doth God direct the world.
As when the ſoule departs, the body dies:
So where God bleſſeth not, all things decay.
As mothers hugge their children in their armes,
So God enfolds his choſen with his grace.

Examples likewiſe on the ſame.

PHereodes, for his contemning God,
Was eate with lice, and dyed miſerably.
Lucian an Atheiſt, and denying God,
Was afterward in pieces torne with dogs.
Iuſtinian for his light regard of God,
Became a foole, and ſo in follie dyde.
Th'Athenians baniſhed *Protagoras*,
Becauſe his bookes queſtion'd the deitie.
Socrates did confeſſe one onely God,
And tearm'd the heathen Gods but vanitie.
Plato, when he wrote any lerious thing,

Of Heauen.

Heauen is Gods ſeat, the throne of endles grace:
The Soules true home, and Hopes deſired place.

ALl powers are ſubiect to the power of Heauen.
Nothing but Heauen, is perfect happineſſe.
What heauen will haue, that needs muſt come to paſſe.
The Soule is heauenly, and from heauen relieu'd.
Heauen is as neere to ſea, as to the land.
Heauen ſings for ioy, when ſinners truly pray.
The waking heauens will plague all ſleeping ill.
When as the heauens are so iuſtice bent,
All things are turn'd to our iuſt puniſhment.
None can attaine what heauen and earth withſtands.
Earth muſt come in, when awfull heauen commaunds.
When heauen yeelds meanes, they muſt not be neglect.
Though men reuenge not, yet the heauens will.
Heauen is the habitation of th'elect.
Heauen is the iuſt mans true inheritance.
It's hard to liue well, eaſie to dye ill:
Hard to winne heauen, eaſie to keepe from thence.
In vaine do men contend againſt the ſtarres.

Heauen workes our fall, but yet the fault is ours.
All men ought know they haue the Heauens aboue them.
No walles can hide vs from the eye of heauen.
Repentance carries heauens eternall keyes.
When heauens lampe ſhines, all other lights are loſt.
We neuer know what 'tis in heauen to dwell,
Till wee haue had ſome feeling of grim hell.
Heauen is our home, we are but ſtraungers here.
All earthly things are darke, to them diuine.
What heauen decrees, follie may not withſtand.
Earths admirations are the heauens delights.
Heauens deepe deſſignes are hid from mortall eyes.
We are at heauens diſpoſe, and not our owne.
Heauen ſets our time, wherwith can nought diſpence.
High heauens hand reſtraines our wilfull powers,
Whoſe will muſt rule aboue this will of ours.
Heauen doth repaire what fortune hath deſtroid.
Things that are heauenly, no corruption taſt.
Whome heauen doth ſpight, the earth diſdaines to haue.

[redacted]

Conſcience is that accuſeth and condemnes,
Needing no other witneſſe than it ſelfe.

FAults long vnfelt, the conſcience will bewray.
The feare of conſcience entreth iron walls.
Where coyne preuailes, conſcience beares little ſway.
Kings, but the conſcience all things can defend.

Runne where thou wilt, into all lands betake thee,
Yet will a wounded conſcience nere forſake thee.

A ſtained conſcience finds no ioy at all.
They dread no ſhame, that vſe no conſcience.

If thou but find thy conſcience be vpright,
No matter for the worlds rebuke or ſpight.

Conſcience will neuer ſuffer wicked thoughts.
Conſcience needs no tormenter but it ſelfe.
Conſcience ſees that which no eye elſe can doe.

Conſcience once drownd in wealth and worldly pompe,
Eſteemes all wiſdome as meere fooliſhnes.

A guiltie conſcience is a gnawing worme.
Conſcience takes vengeance on her owne tranſgreſſions.
Nothing but true repent cleares conſcience.

The riches we may carrie to our graue,
Is a good conſcience: bleſſed they that haue.

Conſcience once faultie, ſtill abides in feare.
Innocence is the ioy of conſcience.

A conſcience ſtanding free from all detect,
Feares no accuſe, or doth excuſe reſpect.

Lookes confident and ſober, ſhew cleane ſoules.
Conſcience for heauen contemns all worldly things.

To frame excuſe, before thou be accuſde,
Shewes that thou haſt not conſcience truly vſde.

Conſcience doth couet nothing but her owne.
Conſcience craues nothing, but by lawfull meanes.
Conſcience will willingly offend no man.

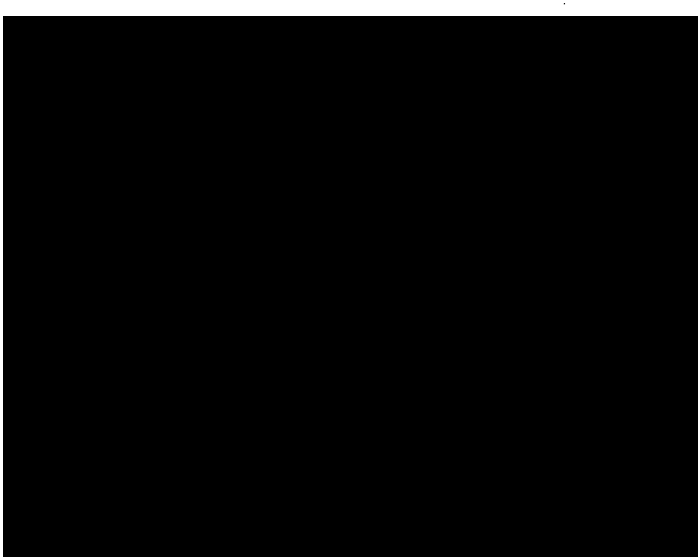
Conſcience once loden with the weight of ſinne,
Is Iudge and Iuror to it ſelfe therein.

Conſcience doth bind vs to reſpect our kinne.
Conſcience deſpiſeth bribes in any caſe.
Conſcience commaunds vs to relieue the poore.

A conſcience cleare, is like a well fen's tower,
Not to be ſhaken by rough Canon ſhot.

Conſcience

Looke to your Selues what Conſcience you haue
For Conſcience will Dame & Conſcience will Saue.



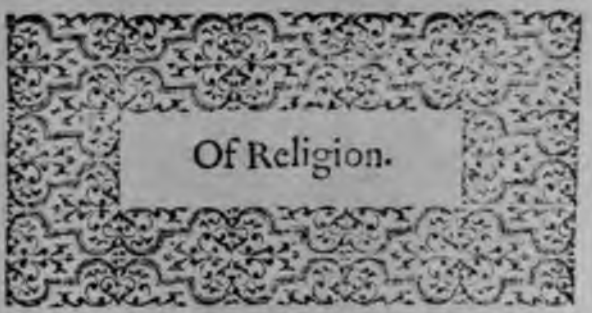
Conſcience, to princes alwaies gives their due.
Conſcience ſubmits, when Iuſtice doth command.

Similies on the ſame ſubiect.

AS perſecution is the bodies death:
So foule deſpaire quite kills the conſcience.
As the bright Sunne doth lighten all the world,
So a cleare conſcience ſhineth in the ſoule.
As beautie is a thing glads mortall ſight,
So vnſtain'd conſcience doth high heauen delight.
As wine cheeres vp the heart when it is ſad,
So peace of conſcience makes it much more glad.
As brazen walls defend a cittie beſt,
So conſcience taintleſſe, is at peace and reſt.
As gold is beſt, when through the fire 'tis tride,
So conſcience is by troubles purifide.

Examples likewiſe on the ſame.

[redacted]



Religion is the ground of euery grace,
And teacheth man ſaluation to embrace.

WHere God is not, religion cannot be.
Sundrie religions, make no religion.
Where ſaints are clarks, there alwaies God is iudge.
Religions touchſtone beſt doth trie the truth.
Religion is the ſoule of innocence,
Working in each vnſpotted conſcience.
After religion, painted zeale doth runne.
Bleſſings come ſeldome, but by earneſt prayer.
Ignorance is religions enemie.
The Scriptures are ſufficient to reſolue
All doubts that in religion can ariſe.
The word's a med'cine to a troubled mind.
Religion is the perfect bond of loue.
No poyſon worſe than Scripture falſly taught.
Religion is in truth, not fallacies.
No ſurer ſigne of kingdome ouerthrow,
Than where religion liueth in contempt.
Change of religion is moſt daungerous.

Faith

Faith, and not reaſon, teacheth true religion.
Man was created for religions vſe.
There is no error halfe ſo dangerous,
As that committed in religion.
Ill happens when religion we neglect.
Doubt in religion, puniſhment deſerues.
Where no religion is, no vertue bides.
Religions cloake can couer much abuſe.
Thoſe men may well be cald religious,
That haue the world, and nothing mind but heauen.
Religion linketh men in vnitie.
Religion, to all vertues is the guide.
Humilitie expreſſeth true religion.
Religion doth relieue the fatherleſſe,
And ſuccours widowes in aduerſitie.
Religion is the councell of the iuſt.
Religion only can ſupport the weake.
Religion teacheth remedie gainſt ſinne.
Religion comforts all afflictions.

Examples likewiſe on the ſame.

Remus for wronging of religion,
Was ſmitten with a thunderbolt to death.
Cenmachus, religious rites prophan'd,
But with an earthquake was he ſwallowed vp.
Pherecydes nick-nam'd religion,
For which he was conſum'd by wormes aliue.
In *Athens* they would not create a king,
Except he had tane orders of a Prieſt.
The chiefeſt oath th'Athenians had, was this:
Pugnabo pro ſacris, & cum alijs, & ſolus.
Old Rome, her ſonnes ſent to Hetruria,
To be inſtructed in religion.

Of Truth.

Truth is the fount of knowledge, earths beſt light:
The ſcale to heau'n, and only rule of right.

THe weakeſt things are ſtrongeſt props to truth,
Truth is moſt ſtrong, and alwaies findeth friends.
Truth neuer faile, and true loue wants no might.

Triall

Triall doth certainliest the truth bewray.
Falshood with truth may by no meanes abide.
Dee is not by manhood, or the doers might,
Are to be scand, but by their truth and right.
What shineth nearest best, holds truest worth.
Where then is truth, if there be no selfe trust?
Truth is the onely shield of best defence.
When truely in our selves our faults we see,
We deeme them known to all, as well as wee.
An honest tale speeds best being truly told.
Truth may be shent, but neuer shall be sham'd.
Truth to all goodnesse is the perfect guide.
All doubts resoluing, is by finding truth.
How shall he thinke to find a Straunger iust,
That in himselfe dare put no confidence?
False dreames do euermore the truth deny.
Time shewes the truth, and wit that's bought is best.
Truth soundeth sweetly in a sillie tongue.
Who cherish wrongs, are bent against the truth.

Examples likewiſe on the ſame.

Julian Apoſtata the foe to Truth,
Cried out at length, that Truth had conquerd him.
Neſtorius, who contended with the truth,
His tongue was eaten in his life, with wormes.
The Perſians in the honour of the truth,
Ordained death to ſuch as did denie it.
Popiel king of Poland, for vntruth,
Was as he ſate aliue, deuour'd with Rats.
Cato was ſo renowmed for the truth,
That he was onely ſaid, to ſpeake the truth.
Vntruth, ſaith *Seneca*, are meeteſt Armes,
For any coward or baſe minded man.

Men cannot leaue their vertues to their heires.
Faire vertues ſeat is deepe within the mind,
And not by ſhewes, but inward thoughts deſin'd.
Vices are noted, vertues ſoone forgot.
Vertues beſt ſhore, by giuing doth augment.
There is no vertue that is borne with vs.
No vertue ſprings, where wanteth due regard.
Vertues obſcurde, yeeld ſmall and ſorie gaines:
But actiuely employd, true worth retaines.
Winne fame by vertue, let opinion goe.
Vertue is in the mind, not the attire.
Vertue and fortune neuer could agree.
Vertue is loath'd of fooles, lou'd of the wiſe.
Vertue is much more amiable and ſweet,
When therewithall true maieſtie doth meet.
Vice careth not if vertue ſinke or ſwimme.
Wit ſhines in vertue, vertue ſhines in wit.
Sweeteſt temptations moſt make vertue knowne.
Vertue it ſelfe turnes vice, being miſapplyed:
And vice ſometimes by action dignified.
The field of honour, vertue neuer looſeth.
Vertue will beare what can on vertue fall.
True happineſſe, on vertue taketh ground.
The more vice reignes, the leſſe doth vertue thriue.
To vertues goods we onely ought to cleaue,
The reſt are good in ſemblance, but deceaue.
Vertue will liue when villanie ſhall die.
Vertue may be diſturb'd, but ne're diſgrac'd.
No beautie like the vertue of the mind.
Vertue through darkeſt ſhades doth light her ſelfe.
Vertue in greateſt dangers being beſt ſhowne,
May be oppreſt, but neuer ouerthrowne.
Vertue oft lyes where life is in diſgrace.
If fame were dead, vertue could not be knowne.

Sweet is the gaine which vertuous trauaile brings.
All vertuous minds doe vertuous deeds declare.
Our vices are our vertues neuer die,
Though vnder ground a thousand yeares we lye.
Vertue doth mortall things immortall make.
The bond of vertue alwaies fureſt binds.
Than vertue, there can be no greater dower.
'Tis vertues ſelfe, that her rewards doth pay.
Enuies black cloud would dim bright vertues rayes.
All ſorrowes in the world are farre more leſſe,
Than vertues might and valours conſidence.
Sinne counted ſolace, vertue is deſpiſde.
Vaine praiſe is ſhame, but honour vertues due.
Without defence of vertue, nothing laſts.
Onely faire vertue ſcales eternitie,
Aboue earths all-deuating tyrannie.
All Orators are dumbe when vertue pleads.
Vertue but ſtampt in Lead, is rich enough.
That growes apace which vertue helpes to raiſe.

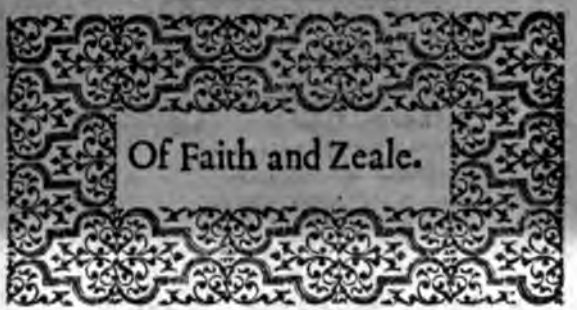
Vertue deſerueth more than wealth can doe.
The blaſts of Fortune neuer can preuaile,
In the maine ſea where vertue hoiſeth ſaile.
All pompe is vile, where vertue hath no place.
Vertue doth vanquiſh Fortune, Time, and Death.

Similies on the ſame ſubiect.

AS feare of torment holds the wicked in,
So vertues loue make good men loath their ſin.
Looke how one vice begets another ſinne,
Euen ſo one vertue drawes another in.
As Muſicke profits nothing but by ſound,
So vertue helpes not if it faile in life.
Like as the Sunne obſcures all leſſer lights,
So vertues luſtre damps all enuies ſleights.
As ſpices in their bruſing ſauor moſt,
So vertue in affliction beſt is ſeene.
As wine refreſheth ſad diſmayed minde,

[redacted]

Vertue was neuer hireling of the mind,
But ſtill will liue though fame had ne're a tongue.
What ſute of grace hath vertue to put on,
If vice ſhall weare as good, and doe as well.



Of Faith and Zeale.

Faith ſhewes a good mans fruits, preſerues the ſoule,
And zeale doth beſt giue euidence of faith.

FAithes beſt is triall, then it ſhineth moſt.
The faithfull ſtands, the faultie man will flye.
Zeale is but cold where loueleſſe law reſtraines.
Tis haſtie raſhnes where true faith doth flye.
In deepe diſtreſſe, true faith doth beſt auaile.
When once mans faith is ſpotted and defamd,
The bodie had been better neuer framd.
Zeale and good courage beſt become a Prince.
Faith bides no perfit triall, but by time.
Shipwracke of faith is made, where conſcience dyes.
Friends haue no priuiledge to breake their faith.
The gift deſerueth moſt is giuen in zeale.
Falſe fainting zeale, ſhadowed with good preſence,
Can find a cloake to couer each offence.

Falſe faith is ouer-poiſde with weakeſt weight.
The ballance yeelds vnto the lighteſt feather.
An eaſie yeelding zeale is quickly quaild.
Faith violate, is moſt deteſtable.
Faith once reſolu'd, treads fortune vnder foot.
The man that holds no faith, ſhall find no truſt.
Where faith doth feareleſſe dwell in brazen tower,
There ſpoileſſe pleaſure builds her ſacred bower.
A zealous heart is alwaies bountifull.
The faith of Knighthood is by vertue tryed.
Euery occaſion quailes a hireling faith.
The gift deſerueth much is giuen in zeale.
A princes greateſt fault, is breach of faith.
The faith of Pagans ought not be belieu'd.
Faith is a fortreſſe gainſt all fainting feare:
And Zeale, the walles doth euermore vp-reare.
Take faith from iuſtice, all things runne to ſpoile.
Authoritie is ſtrengthened beſt by zeale.
Who binds himſelfe by faith, had need beware.
Faith to raſh oathes no credit giues at all.

onours fire doth kindle high deſires,
ealous faith lifts vp the loweſt ſoule.
ight doth beſt the diamonds glory ſhow,
arpe affliction beſt makes faith to grow.
iſdome is the only way to weale,
ſue diſcretion beſt directeth zeale.
oue and hate cannot agree in one,
ithout zeale, faith thinkes her ſelfe alone.

Examples likewiſe on the ſame.

rmenio wild his king to breake his faith,
would (quoth he) were I *Parmenio*.
der made no reckoning of his faith,
therefore was by euery one reproou'd.
ius ſent to Rome vpon his faith,
y return'd, although it coſt his life.
x the Duke of Cleueland, breaking faith,
therefore diſpoſſeſt of both his eyes.
one ſpeake ill of vs, ſaid *Pinacus*,
home we ſtand obliged by our faith.
: faith (ſaith *Cicero*) with enemies
ere miſhap doe follow thereupon.

Of Hope.

Hope is the ſad hearts help, the ſick thoughts friend
And what diſtruſt impaires, Hope doth amend.

ALl hope is vaine without the feare of God,
Hope, on each leaſt occaſion taketh hold,

No hap ſo hard but hope doth much amend.
Hope to enioy, is little leſſe than ioy.
Honour once loſt, giues farewell to all hope.
Vnhappie men are ſubiect to no hope.
Fortune may take our goods, but not our hope.
The hearts that's inly hurt, is greatly eaſd,
With hope of that may make griefe beſt appeaſd.
Hopes are vnſure, when certaine is the paine.
We often fall, when moſt we hope to clime.
As wee waxe hopeleſſe, violence ſtill growes.
Hope well in loue what euer be thy hap.
Hope is the daily dreame of waking men.
This life, is but the hope of endleſſe life.
Vnworthie is he of one happie day,
That will not take the offer of good hope.
There is no truſt in youth, nor hope in age.
The hope of things vnſeene beares greateſt price.
Good conſcience alwaie hath a perfect hope.
Hope is a pleaſing paſſion of the mind.
To hope againſt all hope, is high reſolue.
True hope is ſwift, and flyes with ſwallowes wings,
Kings it makes Gods, and meaner creatures Kings.
Inconſtant hope is drowned oft in feares.
In midſt of griefe, hope alway hath ſome part.
Hope being deluded makes the torment more.
Who cannot feare to looſe, ne're hopes to haue.
All greedie hope, vaine vicious humour feeds.
Hope is companion euermore to loue.
No one without great hopes, will follow ſuch,
Whoſe power and honour doth not promiſe much.
No hope of reſt, where hap true hope delayes.
Hope ſtill perſwading hope, expecteth good.
Hope is the God of miſerable men.
In vaine he hopes, who here his hope doth ground.

From

From fruitleſſe hopes but fillie fauours ſpring.
The euenings hope may comfort mornings care.
Hope built vpon the world, doth neuer ſhrinke,
But grounded once on God, at no time failes.
Hope is the bread and food of wretched men.
Bad haps are holpe with hope and good beliefe.
No greater griefe in loue, than fruitleſſe hope.
Hope waits on great mens tongues, and oft beguiles.
Hopes aboue Fortune, doe ſore-point deepe falls.
Who thinkes to thriue by hope, oft haps to begge.
To hope too much, is boldly to preſume:
To hope too little, baſely to deſpaire.
Small is his gaine that hopes for golden griefe.
Meane mens preferments eleuates their hopes.
Sad hopes ſeeme ouer long and burdenous.
Grace to thy hope is alwaies ſafeſt guide.
When hope and hap, when health and wealth is higheſt,
Then woe and wracke, diſeaſe and need is nigheſt.
Hope (of all paſſions) is the pleaſanteſt.
Vaine hopes, are like a Vane turn'd with the wind.

ood mens hopes muſt needs haue happy ends.

Examples likewiſe on the ſame.

WHen *Alexander* gaue great gifts away,
Being askt, What for himſelfe he kept? replied, Hope.
continually was led with hope,
he ſhould gouerne many Monarchies.
eclidas derided being lame,
; Then in fight I hope I ſhall not flie.
arus calleth hope, The nource of age:
Thales ſaid, Hope was a common helpe.
ned men differ from the ignorant
ias ſaith) but onely by their Hope.
: (as *Simonides* the Poet ſaith)
e ſole guide and gouernour of men.

Of

Of Loue.

Loue is a vertue, meaſur'd by duteous choice,
But not if it be maim'd with wilfull chaunce.

TRue loue is ſimple like hir mother Truth.
Firme and vnſtainted loue, had neuer meane.

Valour not loue dwells where diuiſion is.
Nought worth is loue without true conſtancie.
Loue cannot ſound well, but in louers tongues.
Loues ſtrongeſt bands, vnkindnes doth vnbind.
Firme loue that is in gentle breſts begun,
No idle charme may eaſily remoone.
Short is the ioy of him that longeſt loues.
Loue neuer can endure a Paragon.
The greater loue, the greater is the loſſe.
True loue is often ſowne, but ſeldome growes.
Looſe loues are vaine, and vaniſh ſtill to ſmoake.
Loue, that two hearts makes one, ſo frames one will.
Too hard a leſſon tis for liuing clay,
From loue (in courſe of nature) to refraine.
Firme loue, the dread of daunger doth deſpiſe.
Loue may not be compeld by maſterie.
Sweet loue barres lewdneſſe from his companie.
Cauſeleſſe to chaunge loue, is moſt foule reproch.
Loue hateth thought of all vngentlenes.
A louers heauen muſt paſſe by ſorrowes hell.
All loſſe is leſſe, yea leſſe is infamie,
Than loſſe of loue to him that loues but one.
They cannot iudge of loue, that ne're did loue.
Loue wants his eyes, yet ſhoots he paſſing right.
The ſhrine of loue doth ſeldome offrings want.
What can be ſaid, that louers cannot ſay?
Blind loues, beſt Poets haue imperfect ſight.
Loue deeply grounded, hardly is diſſembled.
Loue is a fiend, a fire, a heauen, a hell,
Where pleaſure, paine, and ſad repentance dwell.
Where both deliberate, the loue is light.
True loue is mute, and oft amazed ſtands.
Who euer lou'd, that lou'd not at firſt ſight?
The darkeſt night is *Cupids* brighteſt day.

Loue alwaies makes thoſe eloquent that loue.
There's nothing more than counſell, louers hate.
The lights of hidden fire, is ſelfe diſcouer:
And loue that is concealld betraies poore louers.
A louer moſt reſtraind, the worſer fares.
Loue is too full of faith, too credulous.
Great force and vertue hath a louing looke.
No ſtonie limits can hold out true loue.
What loue can doe, that dare it ſtill attempt.
Sweet are thoſe bands that true loue doth combine.
Loue goes toward loue like ſchoole-boyes from their bookes:
But loue from loue, to ſchoole with heauie lookes.
No loue ſo ſweet as where both ſoules conſent.
True perfect loue is quickeſt of beleeſe.
It's better loue and liue, than loath and die.
Free vent of words, loues fire doth aſſwage.
Lookes doe kill loue, and loue by lookes reuiues.
Foule words and frownes will not compell a louer.
Louers well wot, what griefe it is to part,

of loue proceeds but from the tongue.
blunt wits, right pleaſing Oratours.
eits are held excuſable.
t ſweet and fairt in euery thing.
is ſaid, to be a life in death,
bes and weepes, and all but with a breath.
loue hath, to make one of two.
oue is blown by dalliance.
ll leſſon, is to pleaſe the eye.
doth in greateſt darknes ſhine.
wits all compact of fire,
to ſinke, but light and will aſpire.
his longings in faire virgins eyes.
e not well, Loue bids, ſtand by.
doth deſpiſe a lowly eye.
will be drawn, but muſt be led.
ſweet loue to conquer glorious be,
aine farre greater than the fee.
ves all his loue, doth loue but lightly.
ke happy louers euer dumbe.
ronne, is alwaies lou'd the longer.
e, doth nouriſh equall loue.
ame ſpirits, kindles goodly fire,
great height of honour doth aſpire.
at once, ſicke, ſound, aliue, and dead.
druided creatures liue in one.
ing that feeds on care and feare.
loue that pouertie impaires.
nceits are excellently wittie.
him needeth, both to watch and wake,
rs will deceiue and find their ſcape.
ſingular, is leaſt in ſight.
loue conceits a thouſand things.
aceits are rife, where loue is wittie.

Diſdaine

Diſdaine to true loue yet was euer foe.
That loue is is which alwaies laſteth long,
That ſends to neither of the louers wrong.
Vnwoed loue knowes not what pittie meanes.
They loue indeed, that dare not ſay they loue.
Lones workes are more than of a mortall temper.
Hearts are Loues food, his drinke is louers teares.
Loue is a golden bubble full of dreames,
That waking breakes, and fils vs with extreames.
The gaine is griefe to them that traffique loue.
Loue is in prime of youth, a Roſe; in age, a Weed.
Loue, for a minutes ioy, payes endleſſe paine.
Meane men in loue haue frownes as well as Kings.
Two conſtant louers being ioynd in one,
Yeelding to one another, yeeld to none.
Loue truly bred, true triall will abide.
Mens loue is written on the Angels breſts.
Loue, with true friends will alwaies liue and die.
Loue is refiner of inuention.

Hate in the name of loue doth oft preſume.
Selfe loue, of miſchiefe is the only ground.
The cowards warfare is a wanton loue.
Where growes a perfect ſympathie of hearts,
Ech paſſion in the one, the other paineth.
Pure loue did neuer ſee the face of feare.
Laſcinious loue is root of all remorſe.
Loue wonne in heat, will with a cold be loſt.
Loue, and high ſeat, no equals can endure.
Louers haue quick all-corners ſearching eyes.

Similies on the ſame ſubiect.

Like as the waxe doth quench, and feed the flame,
So loue to men giues both deſpaire and life.
As Iuie finds fit meanes whereby to climbe,
So loue ſorts out his ſubiect where him liſt.
As fire with violence conſumeth wood,
So ſcorne with crueltie doth murder loue.
As young vines yeeld moſt wine, but old brings beſt,
So young loue ſpeaketh much, but old doth moſt.
Like as affection is in louers reſtleſſe.
So being perfect, it is likewiſe endleſſe.
As fancie muſt be cured by affection,
So loue is onely remedied by loue.

Examples likewiſe on the ſame.

Antonius lou'd his wife with ſuch firme loue,
As no deſcription well could ſet it downe.
Perdiccas for his loue to *Alexander*,
Refuſed mightie wealth in Macedon.
The Emperour *Claudius* would not loue or hate,
But as he was thereto by others led.
Scipio ſo lou'd the Poet *Ennius*,
That being dead, he kept his picture ſtill.

Zeno, although a Stoicke, yet did yeeld,
That loue in young men was moſt requiſite.
Cicero not gain-ſaid wiſe men to loue
So they might loue without deepe cares and ſighes.

Of Hate.

Hate, is loues enemie, and Friendſhips foe:

Simples for beautie, fie on drugs or Art.
Beautie doth ſweetly quicken when 'tis nigh:
But diſtant farre, murders, where 'tis balm'd.
Seldome want gueſts where beautie bids the feaſt.
Care and ſuſpition is faire beauties dower.
Beautie brings perill, wanting ſafe protection.
Beautie at death can be bequeath'd to none.
Were beautie under twenty locks kept faſt,
Yet loue will through, and picke them all as laſt.
Nice fooles delight to be accounted faire.
Beautie is ſooneſt loſt, too choicely kept.
Beautie to beautie alwaies is benigne.
Beautie within it ſelfe ſhould not be waſted.
Bright beautie is the bait, which with delight,
Doth moſt allure man to encreaſe his kind.
Beautie and wealth are fraught with coy diſdaine.
Beautie is often with it ſelfe at ſtrife.
True beautie needs no other ornament.
Men praiſe the face, yet blame the ſlattie mind.

Moſt happie he, to whome loue comes at laſt,
And doth reſtore what hate before did waſt.

Hate many times is hid in ſmootheſt lookes.
The wrong of friends exceeds the foe-mans hate.
Hate buried once, hurts deadly afterward.
A bad mans hate can neuer harme the good.

With pleaſing ſpeech men promiſe and proteſt,
When haſtefull hearts lye lurking in their breaſt.

Whome all men hate, none is ſo fond to loue.
Hate commonly doth moſt offend it ſelfe.
Hates winking is a prep'ratiue to death.

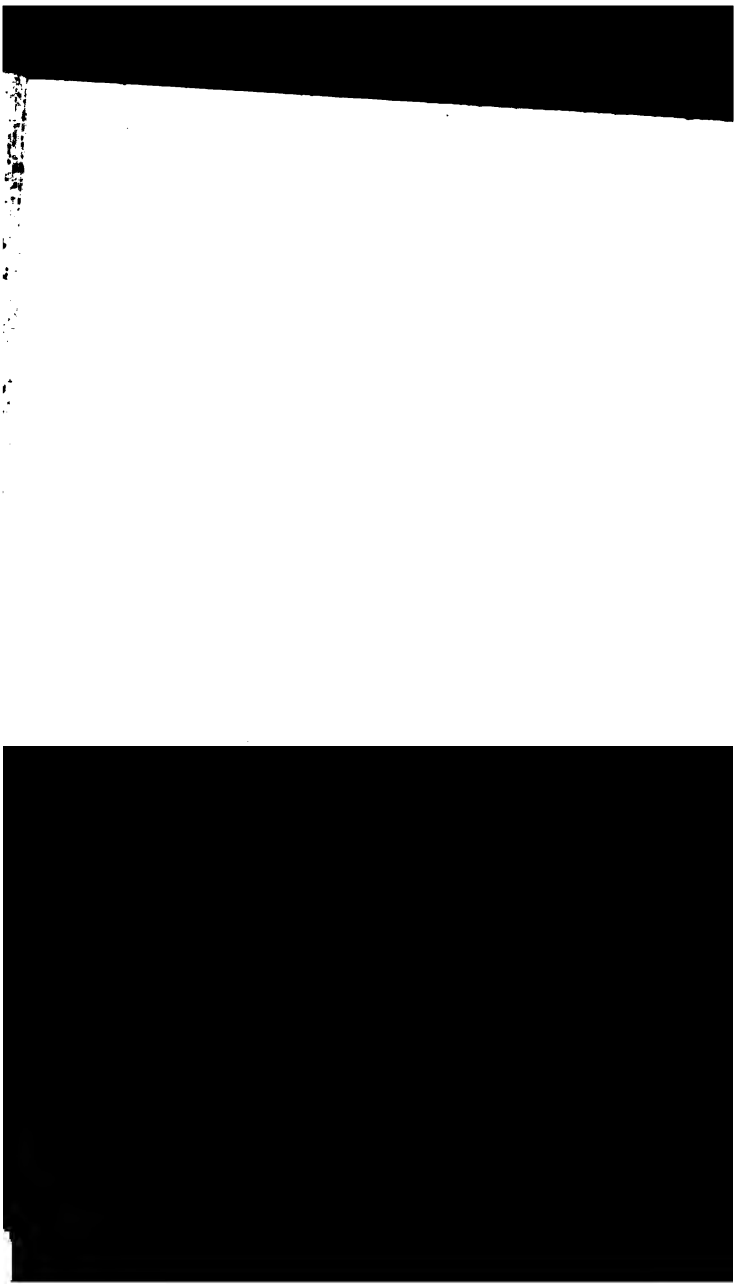
Similies on the ſame ſubiect.

AS Lyons are diſcerned by their pawes,
So hateſull men are by their qualities.
As enuie braggeth and can draw no blood,
So hate in ſtead of hurt, oft doth men good.
As greeneſt wood lies long before it burne,
So hate ſtands watching till fit time to harme.

And therefore was of all abandoned.
Cicero saith, No honest citizen
Can be procur'de to hate his enemie.
Pindarus held no vice more odious,
Than enuious hatred, in what man so ere.

Of Chastitie.

Chast life is graces seale, deuotions staffe,



Whom chaſtitie is rifled of her flore,
Luſt, the proud theefe, is poorer than before.

Chaſt things are charie to the Gods themſelues.
Chaſt eyes are blind as any gaudie gift,
And deafe her eares to goodlieſt promiſes.

Chaſt eyes will baniſh luſtfull ſights away.
Riches and beautie praiſeth not a wife,
But pleaſing of her husband, and chaſt life.

No princes wealth can prize true chaſtitie.
The browne complexion fam'd for chaſtitie,
Exceedeth farre the fair'ſt ſuſpected beautie.

No life to libertie, no loue like chaſtitie.
Chaſtitie beautifies the meaneſt coat,
Better than blame in richeſt clothing clad.

Beautie vnchaſt is reckned nothing worth.
Chaſtitie, weakely can withſtand proud wealth
And dignitie; both leagued to aſſault.

Chaſtitie is the crowne of happy life.
In wedlocke, chaſtitie is ſpeciall good:

[redacted]

[redacted]

To leave the flood and [illegible]
[illegible]
Kindnes, and [illegible]
Zeus, the [illegible]
That beatitude, [illegible]

Of Iealoufie.

Iealoufie is hells torment to the mind

[redacted]

Simples fit beautie, fie on drugs or Art.
Beautie doth sweetly quicken when 'tis nigh:
But distant farre, murders, where 'tis belou'd.
Seldome want guests where beautie bids the feast.
Care and suspition is faire beauties dower.
Beautie brings perill, wanting safe protection.
Beautie at death can be bequeath'd to none,
Were beautie under twentie locks kept fast,
Yet loue will through, and picke them all at last.
Nice fooles delight to be accounted faire,
Beautie is sooneſt loſt, too choicely kept.
Beautie to beautie alwaies is benigne.
Beautie within it selfe should not be wasted.
Bright beautie is the bait, which with delight,
Doth most allure man to encrease his kind.
Beautie and wealth are fraught with coy disdaine.
Beautie is often with it selfe at strife.
Trüe beautie needs no other ornament.
Men praise the face, yet blame the flintie mind.
The fairest flower of beautie fades away,
Like the fresh Lillie in the Sun-shine day.
Swift time makes wrinkles in the fairest brow.
Faire women grieue to thinke they must be old.
Pittie and smiles doe best become the faire.
Beautie hath priuiledge to checke all dutie.
All things that faire, that pure, and glorious been,
Offer themselues on purpose to be seene.
Alluring shewes most deepe impression strike.
Sweetly it fits the faire to wantonnize.
Nothing but crueltie misseemes the faire.
Beautie is nothing if it be not seene.
No greater corsiue to our blooming yeeres,
Than the cold badge of winter-blasted haires.
Beautie will be where is the most resort.

Beautie

Beautie is mightie, yet her ſtrength but weake.
Beautie like Autumne fades and falls away.
Beautie hath power to ouercome the ſtrong.
Faire flowers that are not gathered in their prime,
Rot and conſume themſelues in little time.
The Summers beautie yeelds to winters blaſts.
By clouds of care beſt beauties are defac'd.
Beautie being chamelleſſe, ſeemes a loath'ſome ſight.
Amongſt faire Roſes grow ſome ſtinking weeds.
The fairer and more beautifull the ſkie,
The vaguer ſeeme the clouds that in it lye.
Nothing ſo ſoone allures as beautie doth.
Religion is auſtere, but beautie mild.
The fair'ſt in ſhew muſt carrie all away.
At faireſt ſignes, beſt welcome is ſurmiz'd.
Beautie in heauen and earth this grace doth win,
It ſoppies rigor, and it leſſens ſinne.
Dainties are made for taſt, beautie for vſe.
[redacted]

[illegible] with toyes, and wise men with regard.
When clouds appeare, wise men put on their cloakes.
He wisely walketh that doth safely goe.
All places that the eye of heauen [illegible],
Are to a wise man [illegible] and hauens.
What wise men see, the vulgar little thinke.
Sad pawse and deepe regard, becomes the wise.
Warie fore-sight doth master head-strong will.
Wise men doe seldom [illegible] way, [illegible],
But presently preuent [illegible] to [illegible].
No common things can [illegible] a wandring wit.
Without discretion, vertue [illegible] like vice.
Good wit ill vide, may harme a common-wealth
Wisdome compounds to part the [illegible],
Least they infect the [illegible] and the [illegible].
Discretion practiseth the things [illegible] good.
In loue, discretion is the chiefest helpe.
Ouer discretion, Fortune hath no power.
All after-wit is like a shower of rame.

The pureſt Lawne is apt for every ſtaine.
Better it is with beautie to be blinded,
Than beauties graces ſhould be blindly minded.
Beautie is tearm'd the miſtreſſe of delight.
Beautie oft iniures them endued therewith.
Beautie enflates and puffeth vp the mind.
Humilitie with beautie ſeldome is.
Beautie brings fancie to a daintie feaſt,
And makes a man, that elſe were but a beaſt.
Man of all creatures is moſt beautifull.
Beautie not proud, nothing more excellent.

Similies on the ſame ſubiect.

AS the right Corall need no other grace,
So Artleſſe beautie beſt ſets forth the face.
As fineſt cloth will ſooneſt catch a ſtaine,
So faireſt lookes may ſhadow minds moſt vaine.
As greateſt feaſts ſeldome can want fit friends,
So beauties houſe will hardly lacke reſort.

Miſtruſt doth treaſon in the truſtieſt raiſe.
Where Iealouſie directeth forward will,
Beauties ſweet daliance with deſpight it kills.
Iealouſie kindles enuies quenchleſſe fire.
Suſpition alwaies haunts a guiltie mind.
Suſpition often wounds as deepe as death.
When ſweet repoſe doth calme the troubled mind,
Then baſe ſuſpect ſoon'ſt leaues his ſting behind.
Daungerous ſuſpect ſtill waits on loues delight.
Suſpition oft times breeds a further ill.
Once guiltie, and ſuſpected euermore.
O Iealouſie, when truth once takes thy part,
No mercie-wanting Tyrant ſo ſeuere.
No ſecrecie can be without ſuſpect.
Iealouſie is the father of reuenge.
Iealouſie pines it ſelfe to death aliue.
Thy wife being faire be not then iealous,
Becauſe ſuſpition cures not womens follies.
Iealouſie growes extreame, by lengthning it,
A iealous man no counſell will admit.

Suſpition needs no vrger but it ſelfe.
Wiſe men haue alwaies hated iealouſie.
Where once ſuſpition breedeth enmitie,
'Tis hard with ſhriues to compaſſe amitie.
Iealouſie murdereth hoſpitalitie.
Iealouſie rootes vp all good neighbourhood.
Iealouſie reckons friends no more than foes.

Similies on the ſame ſubiect.

AS no content is like the ſweetes of loue,
So no deſpaire can match with iealouſie.
Loue, as it is diuine with loyaltie,
So is it helliſh, wrapt in iealouſie.
As from ſmall brookes great riuers doe ariſe,
So huge diſtemper ſprings from iealouſie.
As Crowes do deeme their brood the faireſt birds,
So iealous men their owne choiſe moſt commend.
As ſhippes in tempeſts by the winds are toſt,
So fond conceits doe hurrie iealous heads.
As kindneſſe doth delight in companie,
So is it poyſon to mad iealouſie.

Examples likewiſe on the ſame.

THe Perſians were ſo iealous of their wiues,
As but in waggons they ne're went abroad.
Phanius lockt vp his wife through iealouſie,
Whereby ſhe compaſt what ſhe could not elſe.
Procris was ſlaine through her owne iealouſie,
Hid in a buſh to watch her husbands walke.
Argus, albeit he had an hundred eyes,
Yet could not keepe from *Ioue*, *Iupiter*.
Cephalus calleth Iealouſie, a feare
Of loſing that belongs to ones owne ſelfe.

Cleopatra

Chryſippus holds, that iealouſie ill brookes
A partner in the thing it moſt eſteemes.

Of Wit and Wiſdom.

Wiſdome is Natures child, Experience heire,
Diſcretely rul'd, while Wit gads euery where.

WIdome ſeemes blind, when ſhe beholdeth beſt.
Wiſdome growne wealthie, liueth then at quiet.
No wiſdome with extremities to deale.
It's wiſdome to giue much: a gift prouailes

Feed fooles with toyes, and wise men with regard.
When clouds appeare, wise men put on their cloakes.
He wisely walketh that doth safely goe.
All places that the eye of heauen suiuates,
Are (to a wise man) happie ports and hauens.
What wise men see, the vulgar little thinke.
Sad pawse and deepe regard, becomes the wise.
Warie fore-sight doth master head-strong will.
Wise men doe seldome sit and wayle their woes,
But presently preuent the wayes to waile.
No common things can please a wandring wit.
Without discretion, vertue seemes like vice.
Good wit ill vide, may harme a common-wealth.
Wisdome compounds to part the dead and sicke,
Least they infect the faultlesse and the quicke.
Discretion practiseth the things are good.
In loue, discretion is the chiefest helpe.
Ouer discretion, Fortune hath no power.
All after-wit is like a shower of raine,
That falls vntimely on the ripened graine.
Sharpenesse of wit quickly enflames desire.
What strength denyes, wit may aspire vnto.
Wit bendeth not where will doth shew most force.
If thou haue lost by fore-wits rash preuention,
Win it againe by after-wits contention.
Who trusteth most his wit, is ignorant.
Wisdome in midst of rage appeareth best.
By others faults wise men reforme their owne.
The Pilot, that by skill the ship doth guide
And not by might: makes vessels brooke the tyde.
Wisdome is poore, her dowrie is content,
To play the foole well, is good signe of wit.
Some little pawse doth helpe the quickest wit.
Wise men for fortune doe so well prouide,

That though she shake them, yet they will not slide.
Wisdome will flourish when as folly fades.
True wisdome bids, rather doe well than speake.
Wise-men haue companie, though left alone.
Wisdome must indge twixt men apt to amend,
And minds incurable, borne to offend.
A wise mans countrey is the world throughout.
Wisdome is wealth, euen to the poorest wretch.
Natures imperfect things, wisdome makes right.
Reformed wit can scant so iustly deeme,
But that it leaues true goods, for such as seeme.
Wisdome doth beautifie meane pouertie.
Vnskilfull heads run recklesse on their will.
Sound iudgement slightly weighes opinion.
Too few there be that doe discreetely learne,
What profit rightly ought themselues concerne.
Who trusts his wit, by wit is soonest tript.
By wit we speake, by wit the mind is rul'd.
By wit we gouerne all our actions.
Wit in a woman, like to oyle enflam'd,

T'attempt with others daunger, not our owne,
A chiefest part of wisdome may be knowne.
'Tis wisdome not to be too credulous.
Short liued wits doe wither as they grow.
Home still is yrkesome to a wandering wit.
Wise men hane euermore preferred farre,
Th'vniustest peace, before the iustest warre.
Vnwise weaues he that takes two webbes in hand.
Things well regarded, longest doe endure.
Fore-sight doth still on all aduantage wait.
It is no wisdome to enlarge a thrall,
Whose freedome may returne thee greater harme.
The office of wisdome, is to shadow griefe.
Wisdome is that whereby the soule doth liue.
Wisdome is plentifull in good examples.
Those wits that knew how much faire graces moone,
May thereby draw sound arguments of loue.
Wit getteth wealth, but none by wealth get wit.
No noble badge like ornament of wit.
Nothing more fine than wit, nothing more fickle.
Men that neglect their owne for want of wit,
Make something nothing, by augmenting it.
Wit wonne by industrie is hardly lost.
When age approcheth, wisdome waxeth young.
Wisdome makes poore men rich; rich, honourable.
All pearles are not derived from one shell,
Nor all good wits within one countrey dwell.
Iustice, not ioyn'd with wisdome's crueltie.
Wisdome in man, is no meane happinesse.

Similies on the same subiect.

AS from the earth the plough all brambles cleares,
So wisdome from the mind all vices root.
As wise men for them-selues are meetest scribes,

So fooles ne're care what ſtraunger knowes their hear
As braſſe or yron (by vſe) become moſt bright:
So wit employ'd, ſhines faire in all mens ſight.
As emptie veſſels yeeld the loudeſt ſound,
So thoſe of meaneſt wit will prattle moſt.
As Bees by their owne hony oft are hurt,
So wit by wiſdome many times is ſcourg'd.
As Sea-crabs vſe to ſwimme againſt the ſtreame,
So wit with wiſdome alwaies will contend.

Examples likewiſe on the ſame.

Cæſar in his great fortunes gloried,
Yet by his wiſdom all were brought to peſſe.
Antonius the Emperour was ſo wiſe,
He ne're repented what-ſoe're he did.
Scipio, accuſ'd vniuſtly, by his wit
In making anſwere, wonne himſelfe renowme.
The Senate did acquite *Emilius Scaurus*,

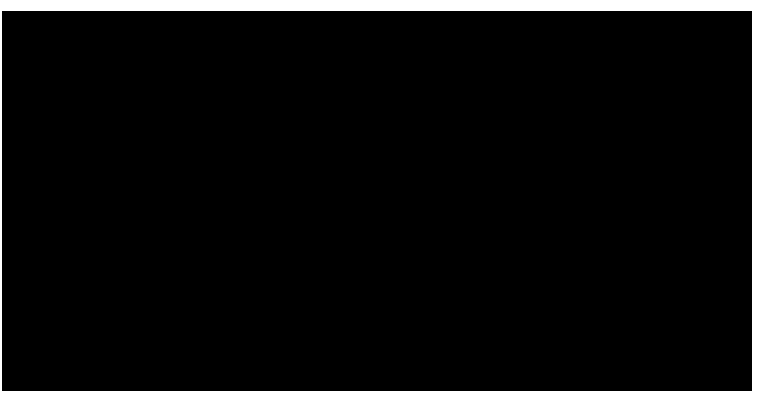
Of Learning, &c.

Learning and Knowledge are the lampes of life,
Chiefe guides to Artes and all perfections.

LEarning in ſpight of fate will mount aloft.
Vaine is the Art that will deceiue it ſelfe.
Midas baſe brood doe ſit in honours chaires,
Whereto the Muſes ſonnes are onely heires.
Art hath a world of ſecrets in her power.
There is no age ought thinke too late to learne.
The world doth ſmile on euery ſottiſh clowne,
And moſt vngently treadeth learning downe.
Oft higheſt worthes are paid with ſpightfull hire.
Art is but baſe, with them that know it not.
None haue more hard or more obdurate mind,
Than vicious hare-braines, and illiterate kinde.
The rareſt gifts doe need no trumpets ſound.
Learning by vertue is more beautifull.
True Art can wound as deepe as any ſteele.
Who may haue helpe aſſured elſe where,
In vaine ſeeke wonders out of Magique Art.
Knowledge is hurtfull, if diſcretion want.

Art must be wonne by Art, and not by might.
Needs must those men be blind, and blindly led,
Where no good lessons can be learn'd or read.
Nature is most of all adorn'd by Artes.
The purest studie seeketh heauenly things.
Learning hath power to draw men waxen rude,
To ciuill loue of Art and fortitude.
Wit learneth vs what secrets Science yeelds.
Artes perish, wanting honour and applause.
Learning can bridle the infernall kind:
To wit, the perturbations of the mind.
The priest vnpaid can neither sing nor say.
Skill, and the loue of skill, doe euer kisse.
Fooles will find fault without the cause discerning,
And argue most of that they haue no learning.
No bond of loue so strong as knowledge is.
Learning, to graue experience, ought to bow.
True Science suted in well couched rimes,
Is nourished for fame in after-times.
Learning to conquest addeth perpetuitie.

Is learnings wracke, where want doth tyrannize.
To know, and want performance, is miſhap.
Beſt knowledge is for men to know themſelues.
Coy readers deeme, that dull conceits proceed
From ignorance, the cauſe being onely need.
Poets are borne, but Oratours are made.
Poetrie quickeneth wit, ſweetens diſcourſe.
Poets ſeeme ſweetly write, except they meet
With ſound rewards, for ſeruoning ſo ſweet.
Learning and knowledge, good minds moſt deſire.
Knowledge, before all elſe ſhould be preferd.
True learning hath a bodie abſolute,
That in apparant ſence is ſelfe can ſute.
Breuitie is great praiſe of eloquence.
Silence in wiſe men is ſweet eloquence.
The man that ſcorneth all the Artes of ſchoole,
Lackes but a long coat, to be natures foole.
Eloquence is the ornament of ſpeech.
Eloquence makes bad matters oft ſeeme good.
They which doe like all Artes which can be thought,
Doe comprehend not any as they ought.
Experience is the miſtreſſe of old age.
Men rich in knowledge hate all other wealth.
Arts, which right hard doe ſeeme at our firſt ſight,
By triall are made eaſie, quicke and light.
Experience, times characters raceth out.
Knowledge diſtinguiſheth twixt men and beaſts.
Learning will liue, and vertue ſtill ſhall ſhine,
When follie dyes, and ignorance doth pine.
Learning, with courage, make a man complete.
Let Guns ſerue gownes, and bucklers yeeld to bookes.
Arts want may ſtop our tongues, but not our teares.



Similies on the ſame ſubiect.

AS learning helpes to purchaſe all men fame,
So (truly learn'd) doth more renowme their name.
As ground vntil'd can neuer bring forth graine,
So vnlearn'd valour fruitleſſe taketh paine.
As men by folly differ from the Gods,
Euen ſo by knowledge come they neereſt them.
As Bees ſucke honey out of diuers flowers,
So out of Sciences men knowledge learne.
As ſeales imprint their liuely forme in waxe,
So Poets in dull minds ſweet thoughts impreſſe.
As Muſique quickens diſcontented hearts,
So drowſie ſoules are cheer'd with eloquence.

Examples likewiſe on the ſame.

ALexander honoured *Ariſtotle*,
And made his pillow *Homers Iliades*.

Of Kings and Princes.

Kings are the images of Gods on earth:
And therefore they are cal'd, Gods of the earth.

KIngs like to Gods ſhould gouerne euery thing.
Monarchs miſdeeds cannot be hid in clay.
Vnhappie kings, that neuer may be taught
To know themſelues, or to diſcerne their faults.
Princes are glaſſes to their ſubiects eyes.
The liues of princes are their ſubiects bookes.
To whome ſhould ſubiects for true iuſtice flie,
When Kings themſelues doe reigne by tyrannie?
The greateſt ſcandale waits on greateſt ſtate.
Poore groomes are ſightleſſe night; Kings, glorious day.
A king ſhould euer priuiledge his pleaſure,
And make his peeres eſteeme it as their treaſure.
The cares of kings waſt life, and haſten age.
Within one land, one ſingle ſway is beſt.
Princes like Sunnes are euermore in ſight,
All ſee the clouds that doe eclipſe their light.
Diuided kingdomes make diuided hearts.
Good deeds from kings muſt not be drawne perforce.

A prin-

A Princes wealth, in ſpending ſtill doth ſpread,
Like to a poole with many fountaines fed.
Minions too great, argue a king too weake.
Kings ſleeping, ſee with eyes of other men.
Whereas proud conqueſt keepeth all in awe,
Kings oft are forc'd in ſeruile yokes to draw.
A kings great arme doth reach from ſhore to ſhore.
Kings vſe their loues as garments they haue worne.
Princes haue but their titles for their glorie,
And outward honour for an inward toyle.
Kings pardon death, but can not pardon ſhame.
Kings want no meanes t'accompliſh what they would.
Princes, for meere vaſtes imaginations,
Do often feele a world of reſtleſſe cares.
It ſhames a Prince to ſay · IF THAT I COVLD.
Kings liues reputed are their ſubiects lights.
Betweene kings titles and their lowly name,
There's nothing differs but the outward frame.
No common fortunes can once blemiſh kings.

Princes like Lyons neuer will be tam'd.
Kings will be onely competitors muſt downe.
Gnats are vnnoted where-ſoe're they flie,
But Eagles gaz'd vpon with euery eye.
A kings great name makes not his fault the leſſe.
Deſire of ſoueraignty reſpects no faith.
Fooliſh the beg ger, that to touch a crowne,
Would with the ſcepter ſtrait be ſmitten downe.
The threats of kings are like the thunders noiſe.
Kings haue long armes, and rulers reach at large.
Princes are as the glaſſe, the ſchoole, the booke,
Where ſubiects eyes doe learne, doe read, doe looke.
Maieſtie ſhines like lightning from the Eaſt.
A princes will ought not exceed his law.
Mildneſſe doth better ſuite with maieſtie,
Than raſh reuenge, and rough ſeueritie.
Princes deſires are many times corrupt.
Princes oft fauour flatterers more than friends.
Kings doe approach the neereſt vnto God,
By giuing life and ſafetie to their people.
Vnworthie mens preferment, ſhames the prince.
Kings Courts are held as vniuerſall ſchooles.
Succeeding heapes of plagues doe teach too late,
To learne the miſchiefes of miſguided ſtate.
Kings by example ſinne more than by act.
Kings ſeates for ſoules diſtreſt, are ſanctuaries.
The youth of Princes haue no bounds for ſinne,
Vn'eſſe themſelues doe make them bounds within.
Princes oft purchaſe quiet with price of wrong.
Wiſh for good princes, but endure the ill.
Subiects may well complaine, but not correct
A princes faults, they beare more high reſpect.
No ruler yet could euer all content.
The face of kings makes faultie ſubiects feare.

Kings,

Kings, Lords of times and of occasions,
May take aduantage when and how they list.
It's hard to rule, and please both good and bad.
New kings doe feare when old Courts furder straine.
Poore maiestie, that other men must guide:
Whose discontent can neuer looke aright.
When princes worke, who then will idle stand?
Peasants may beare, but kings must needs requite.
Who would all mastring maiestie defeat
Of her best grace: that is to make men great.
A princes wrath is messenger of death.
What els is pompe, rule, raigne; but earth and dust?
Kings must haue some be hated worse than they,
On whome they may their weight of enuie lay.
Pride is no ornament for diademes.
Selfe-loue doth very ill beseeme a prince.
Blest is that league, where cities further Kings,
And kings doe further them in other things.
Kings that would haue lawes kept, must rule themselues.
Graue heads are meetest Councellors for kings.

In ſubiects wrongs, princes ſuſtaine abuſe.
It's greater care to keepe, than get a crowne.
Kings ſauours in their eye-lids vſe to hang,
Ready with euery winke to be wip'te out.
He is no king, that is affections ſlaue.
No fall like his that falleth from a crowne.
Kings are not tearmed Gods for wearing crownes,
But for o're fame and fortune they are Lords.
Miſgouern'd kings are cauſe of common wracke.
Kings chaunging cuſtomes, euer feare a chaunge.
Ieſt not with Princes if that thou be wiſe:
For in vnequall ieſt great daunger lyes.
Kings are their ſubiects ioy, their countries hope.
True ſubiects hearts are princes chiefeſt ſtay.
In Princes, theſe two qualities well fit:
For ſtrength a Lyon, and a Foxe for wit.
Great perils are compriz'd within a crowne.
Beggers make maieſtie a gazing marke.
True iuſtice is the chiefe and lonely thing
That is requir'd and looks for in a king.
Miſlikes are ſillie iets, where kings reſolue.
Iuſt ſoueraignetie can neuer be diſplac'd.
A king, bereft of all his truſtie friends
Is dead alone; for fame and honour ends.
All lawfull princes, firſt or laſt preuaile.
A princes ſafetie is his peoples loue.
Who hath been kneel'd vnto, can hardly kneele,
Or begge for that which once hath been his owne.
Kings greatnes ſtands on the great king of heauen.
No maieſtie, where vertue is deſpis'd.

Similies on the ſame ſubiect.

AS princes wills are commonly held lawes,
So life or death dependeth on their lookes.

As

As often burials is Phyſicians ſhame,
So many deaths argue a kings hard raigne.
As beaſts obey the Lordly lyons looke,
So meane eſtate muſt mightie princes brooke.
As the Sun-beames doe lighten all the world,
So princes liues are lanternes to their lands.
As Princes wanting wealth, learne tyrannie,
So too much treaſure makes them vicious.
As biggeſt winds enkindle greateſt flames,
So much ſubmiſſion makes a king moſt mild.

Examples likewiſe on the ſame.

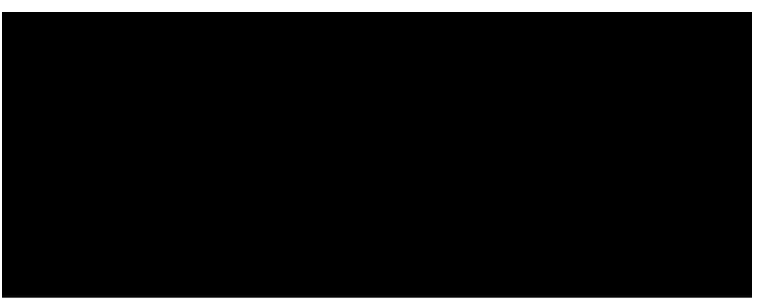
THe Kings of Perſia, alwaies ſhewed themſelues
More ſubiect to the law, than to their Lords.
Antiochus told his ſonne *Demetrius*,
That kingly rule was noble ſlauerie.
Belus the ſonne of *Nemrod*, was firſt king
That in this world had title of that name.
The Romane kings did vſe to weare no crownes,

Of Kingdomes, &c.

The Kingdome, Countrey, and the Common-weale,
Are things that ſubiects loue doe moſt reueale.

Kingdomes are Fortunes flattering gifts, ſoone loſt.
Kingdomes are burd'nous to the wiſeſt men.
Concord doth keepe a Realme in ſtable ſtay,
When a ſeru'd brings all kingdomes to decay.
Wretched the ſtate where men deſire to die.
Who ſtriues to alter lawes, diſturbes the ſtate.
Kingdomes are commonly much ſooner loſt
Than kept: deſir'd, than had with mightie coſt.
Kingdomes are Fortunes fatall teniſe balls.
A wicked king, makes a more wicked land.
A man that takes delight in doing ill,
To trouble all the State deuiſeth ſtill.
In a well-gouern'd ſtate one head is beſt.
Some men vnwilling benefit their land.
Fooles ſet in office, doe their ſpleenes reueale:
And meaning well, moſt hurt the common-weale.
Some vnawares their countries good preferre.
All earthly kingdomes, euen as men muſt periſh.

Kingdomes



Kingdomes are rul'd but badly, where the baſe
Will checke the chiefe that ſit in higheſt place.

No ſtate ſtands ſure, but on the grounds of right.
Realmes neuer get by chaunge, but paine and loſſe.

When lawes are made, they ought to be obey'd,
And rulers willes with reuerence to be weigh'd.

Wiſdome and care are kingdomes chiefeſt props.
Rude multitudes are kingdomes ouerthrow.

By nature, man vnto the worſt is bent,
If wholſome ſtatutes ſtay not his intent.

Innocent men are common-weales beſt treaſure.
Innocence makes kingdoms floriſh more than arms.

That kingdome ought of right to be deſtroy'd,
Which once was vertues flower, now vices weed.

Wiſe princes are their kingdomes comforters.
Vniuſt exactions killes a common-weale.

No greater daunger to a common-wealth,
Than when vnskilfull leaders guide her powers.

Kingdomes are nothing elſe but common care.
Where fools beare rule, the common wealth decaies.

Our countrey first by nature claimeth vs.
Sweet is the death in cause of common-weale.
The gouernment of common-weales and state,
Will (without wisdome) soone be ruinate.
Reward and punishment are kingdomes keyes.
Peace in a common-wealth is mellodie.
There's nothing can impresse so deare constraint,
As countries cause and common foes disdaine.
Men of desert, their countrey least esteemes.
Discretion best doth rule a common-weale.
That kingdome may be counted fortunate,
Where no man liueth by anothers sweat.
Seditious heads disturbe the common good.
Vnruly members soone should be lopt of.

Similies on the same subiect.

AS spring and Autumne hazard health by chaunge,
So innouations harme a common-wealth.
Looke how the body void of members is,
Euen so are kingdomes dispossest of lawes.
As ships in tempests need all helping hands,
So in a kingdome none must idlely stand.
As many Elements one temper frame,
So diuers mens endeauours helpe the state.
As from the heart all members haue their life,
So from the common-wealth comes each mans good.
As Captaines are the eyes to lead their men,
So kings are Load-starres to their common-weales.

Examples likewise on the same.

VLysses lou'd so deare his natiue land,
As for it, he refus'd to be immortall.

Aglaurus to redeeme his countries peace,
From Athens walls himſelfe threw headlong downe.
Faire *Iphigenia* for her kingdomes good,
Made willing ſacrifice of her owne blood.
King *Codrus*, rather than his realme ſhould periſh,
Gladly did runne vpon his foe-mens ſwords.
Xenophon did thinke them vnworthie life,
That made no conſcience of the common-wealth.
He that denyes to die in countries cauſe,
Deſerues (ſaith *Tullie*) hate of all good men.

Of Nobilitie.

Oft noble deeds by falſhood are defac'd.
Good gifts are ſometimes giuen to men full ſoule
And nobleſſe ſtoopes oft times beneath his blood.
Our vertues make vs noble, nothing elſe.
Nobilitie from kinred is but borrowed.
It is thine owne deſerts ennobles thee.
He is not noble, but moſt baſely bred,
That vanſacks tombes, and doth deface the dead.
A noble nature is to all men kind.
Nobilitie contemneth flatterie.
A noble reſolution makes men iuſt.
Nobilitie is beſt continued,
By thoſe contentment meanes that made it riſe.
In boldeſt actions, nobleſſe ſhines moſt cleare.
He is not noble, beares a niggards mind.
True nobleſſe is a ſigne of happie life.
In chaunge of ſtreames ech fiſh makes ſhift to line,
And euery place a noble mind contents.
Nobilitie (to bad men) is reproch.
To vertuous men, nobilitie brings glorie.
Nothing are noble titles worth, if life be bad.
If nobleneſſe gets but a minutes ſtaine,
An hundred yeares ſcant makes it well againe.
Truth is the title of true nobleneſſe.
'Tis vertue only giues nobilitie.
In vertues loue no noble mind diſmayes.
Faire ſpeech, with vſage affable and kind,
Wipes malice out of any noble mind.
Much babbling doth offend a noble eare.
A noble nature is religious.
Powerties beſt friend, is the noble mind.
Noble diſcents make vertue more diuine.

Similies on the ſame ſubiect.

AS none but Eagles gaze againſt the Sunne,
So none but vertuous eyes diſcerne nobilitie.
As credit from opinion often comes,
So from deſert enſues nobilitie.
As bricks from clay haue their originall,
So nobleſſe firſt roſe from meane parentage.
As groſſe thicke clouds obſcure the Suns faire light,
So muddie crimes diſgrace nobilitie.
As bitter roots may yet yeeld pleaſant fruit,
So meane diſcent may bring forth noble minds.
As in the barren grounds beſt gold doth grow,
So pooreſt race ſtaines not true nobleſſe.

Examples likewiſe on the ſame.

C*Amillus* did expreſſe a noble mind,
In ſafe returning the *Falerian* youthes.
Pyrrhus well found *Fabritius* noble nature.

Of Honor & diſhonor.

Honour, is that the mind doth couet moſt:
And no diſhonour like that honour loſt.

HOnour once loſt, can neuer be repair'd.
Honor, ambitious womens ſexe doth pleaſe.
It is no honour to be Princes heires:
When we can boaſt, but only birth is theirs.
Their fall is great, that from high honour ſlide.
Honour is leaſt, where oddes appeareth moſt.
Honour was firſt ordained for no cauſe,
But to ſet right maintained by the lawes.
To honour, beautie is a due by right.
Die rather, then doe ought diſhonour yeelds.
True loue doth alwaies bring forth bounteous deeds,
And in good minds deſire of honour breeds,
It is more honour to preſerue, than ſpill.
Who cheapneth honour, muſt not ſtand on price.
Fie on the fame, for which good fame is ſold,
Or honour with indignitie embrac'd.
Honour is grounded on the tickle Ice.
No kingly vaile can couer villanie.

An honourable graue is more eſteem'd,
Then the pollured cheſts of a King.
No ſcepter ſerues diſhonour to excuſe.
No ſubtill plea reuokes diſhonours error.
Preſtie with honour ſtill muſt be commixt,
Or elſe our actions are but ſcandalous.
Honour and enuie are companions.
Honour is purchas'd by the deeds we doe.
To fruſtrate them that but expect their due,
Doth ill beſeeme an honourable mind.
On generall bruit, honour doth moſt depend.
With painfull toyle is honour ſooneſt found.
Honour will hardly fellowſhip endure,
Nor ſtraight Crowne corriuall could abide.
Some honour liues in honourable ſpoile.
'Tis honour to forgiue a yeelding foe
The mightier man, the mightier is the thing:
That makes him honour'd, or begets him hate.
Dauhger hath honour; great deſignes their fame.

Honour and wealth oft times too dearely coſt
The death of all, ſo altogither loſt.
Honour doth euer iudge with lenitie.
No greater honour than a quiet mind.
Honour's no priuiledge againſt defame.
Alwaies doth great employment for the great,
Quicken the blood, and honour ſtill beget.
Honour, to many is more ſweet than life.
Honour is fruit of vertue and faire truth.
Honour once gone, bids farewell to all hope.
The inward touch that wounded honour beares,
Findeth no helpe, till death cure the diſeaſe.
Honour and glorie labours in miſtruſt.
Honour is firſt ſtep to diſquietneſſe.
How hard is princely honour to attaine?
High honour, not long life, the treaſure is,
Which noble mindes without reſpect defend.
Diſhoneſt deeds no honour can attaine.
The praiſe of honour is not alwaies blood.
Neuer retire with ſhame, bright honour ſaith,
The worſt that can befall thee, is but death.
Honour doth ſcorne the height of Fortunes pride.
Great honours youth may looſe it ſelfe in age.
Report, that ſeld to honour is true friend,
May many lies againſt true meaning mint.
No honour comes by ſpilling aged blood.
Who ſeekes for honour, lingers not his time.
Vilde is that honour, and the title vaine,
That which true worth and honour did not gaine.
Honour doth hate with baſe delights to dwell.
Honour helpes nothing where contentment wants.
He that contends with th'inferiour ſort,
May with diſhonour reape but bad report.
Honour is worthleſſe in a wretched ſtate.

High honour cryes reuenge vpon his foes.
No death or hell can damniſie thine honour,
So long as reaſons arme vpholds thy hammer.
Who reach at honour, ſpurne at beauties baits.
Honour is like a vaine, yet pleaſing dreame.
Honour deckes learning that with honour reares it.

Similies on the ſame ſubiect.

AS faireſt bloſſoms ſoone are nipt with froſt,
So honours pride by fortunes frowns are croſt.
As goodly trees that yeeld no fruit are bad,
So beauteous bodies (honour-leſſe) as bad.
As ſhadowes are the fleeteſt things that be,
So honours haue the like inconſtancie.
As raine in harueſt doth but little good,
So fooles for honour beare no likelihood.
As he that climbes aloft may quickly fall,
So honours ſeat is not the ſureſt of all.
As euery crowne fits not a conquerour,

Of Councell, &c.

Councell and good aduiſe is wiſdomes ſquare,
And moſt auailing to the life of man.

COuncell doth mitigate the greateſt ſmarts.
In publicke ſhame, oft counſell ſeemes diſgrac'd.
That counſell euermore is held moſt fit,
Which of the time doth due aduantage take.
They that thriue well, take counſell of their friends.
Vntroubled night giues counſell euer beſt.
With grauеſt counſell all muſt be directed.
Where plaineſt ſhewes are openly ſuſpected.
All wounded minds good counſell helpeth moſt.
With patient counſell thirſt is not appeas'd.
A kingdomes greatneſſe hardly can be ſway,
That wholſome counſell will not firſt obey.
Direct not him, whoſe way himſelfe will chooſe.
Oft long debated counſels hinder deeds.
In vaine he counſels, ſtatutes humane lawes,
Where chiefe of counſell pleads the vninſt cauſe.
Ne're grieue his harme that would not be aduis'd.
Friends by aduiſe may helpe eche other much.

Alway

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As he that climbes aloft may quickly fall,
So honours ſeat is not the ſurſt of all.
As euery crowne fits not a conqueror,

Alway too late comes counſell to be heard,
Where will doth mutinie with wits regard.
The ſicke man may giue counſell to the ſound
The wiſeſt men (in need) will liſt aduiſe.
When greene deuiſe by graue aduiſe is ſtayed:
A world of harmes are openly diſplaied.
Who vſeth counſell, is not ſoone deceiu'd.
A worldly mans aduiſe is daungerous.
Time, and fit place giues alwaies beſt aduiſe:
For what comes out of ſeaſon's vnſ of price.
Aduiſe is quickly giuen, not ta'ne ſo ſoone.
No man ſo wiſe, but he may counſell want.
Oft times the counſell of a very friend,
Appearing good, may faile yet in the end.
Councell confoundeth doubts, diſſolues denials.
Afflicted hearts, all counſels doe deſerre.
Counſell vnto a careleſſe man applyed,
Is like a charme vnto an Adders eare.
The wiſe accept of counſell, fooles will not.

Of Iuſtice, &c.

Iuſtice is that which giueth equall right,
Puniſheth wrong, keepes law in publicke ſight.

IVſtice and order keepe vp common-weales.
Iuſtice allowes no warrant to defraud.
Iuſtice giues euery man that is his owne.
Good Iuſtices are common-weales Phiſitions

With loue and law is iuſtice ioyned ſtill.
Wrong richly clad, to blindneſſe ſeemeth right.
To pay each with his owne, is right and due.
In ſuffering harmes great wrongs are offered.
Where iuſtice ſwayes in time of peace and quiet,
It fits not ſhifters fiſhing, nor their diets.
Right often-times by might is ouer-raught.
Men higly wronged, feare not to diſpleaſe.
True noble minds doe ſtill reſpect the right
Iuſtice, not pitie, fits a princes mind.
Where our owne wrongs doe worke our ouerthrow,
In vaine we hope to weare it out with woe.
Men arm'd with iuſtice, know not how to feare.
Companion to offence, is puniſhment.
The puniſhment of ſome, reformeth all.
Speed doth loue right, but long delay is wrong.
Innocence, concord, friendſhip, and godlineſſe:
Theſe doe ſupport iuſtice and equitie.
Right maketh roome ſomtimes where weapons faile.
Accuſers ſhould themſelues be innocent.
Iuſtice forbids to ſlay them that ſubmit.
The foe doth iuſtly kill where prince forſakes.
The iudge himſelfe doth for condemned ſtand,
Where guilt goes free with pardon in his hand.
Poſſeſſion is no plea where wrong inſults.
They that haue part in wrongs, haue part in griefes.
Wrongs are remembred while the ſcarres remaine.
A lawleſſe peere, by law deſerues to die.
Iuſtice is vertues badge, and ſtaffe of peace:
Maintaining honour in her rich increaſe.
True iuſtice payes the bloodie home their hire.
Blood ſpilt by wrong, calls vengeance ſcourge by right.
Seldome aduantage is in wrongs debat'd.
Who ſoweth wrong, is ſure to reape the ſame.

All

All runnes to wracke and ruine, where ſelfe-kind,
From ſelfe-ſame kind with-holdeth mutuall right.

Delay in puniſhment no pardon is.
A publicke fault craues open puniſhment.
Who flyeth iudgement, ſhewes his guiltineſſe.
Equitie iudgeth mildly, law ſeuerely.

Wrongs done vs, we are ſparing to forgiue:
Not minding, we by mercie onely liue.

Wrong is the triall of true patience.
Law with extremitie is extreame wrong.

Similies on the ſame ſubiect.

AS hardeſt mettals in the fire is melt,
So greateſt ſinnes by iuſtice ſoone are felt.
As ſinne at firſt is ſweet, but after ſower,
So Law lookes ſterne, yet ſhewes not all her power.
As from worſt maladies beſt med'cines come,
So are beſt lawes from lewdeſt manners form'd.
As cities with their walles are fenced round,
So are good minds with right and equitie.

[redacted]

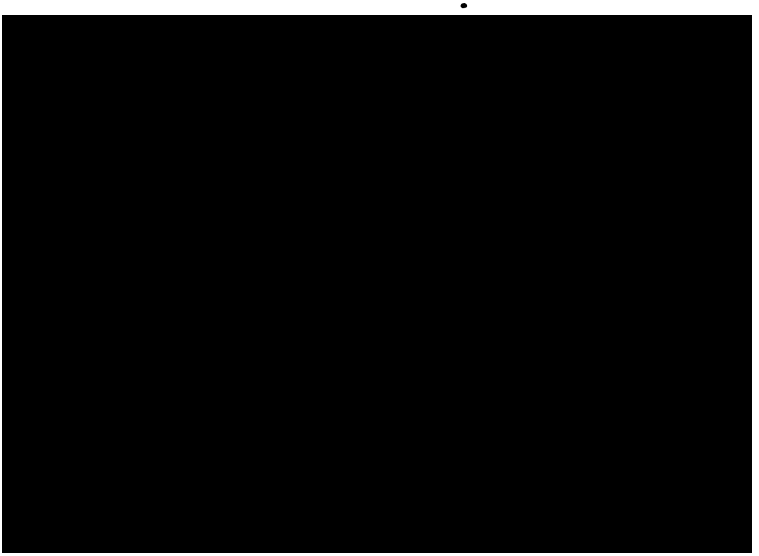
Iuſtice (ſaith *Seneca*) is the law of God,
And bond of all humane ſocietie.
Deuotion and good will (*Lactantius* ſaith)
Ioynes vs to God, as iuſtice doth to men.

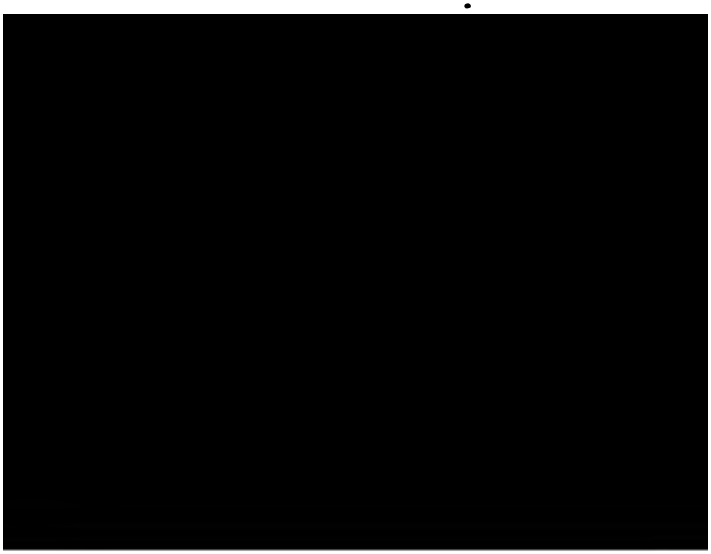
Of Pollicie.

Pollicie is a wiſe and diſcreet care,
For King, for countrey, and for common good.

POllicie oft religions habit weares.
What wants in ſtrength, is holpe by pollicie.
Small pollicie hath proweſſe learn'd, to ſpill
Much blood abroad, to cut her owne with skill.
Small harme, pretending good, is pollicie.
Oft times hath reaching pollicie deuiſde,
A cunning clauſe which hath himſelfe ſurpriz'd.
A wraſtlers ſlights oft counter-checketh force.
Strength, wanting wit and pollicie to rule,
Is ſoone caſt downe, and prooues himſelfe a foole.
'Tis pollicie to feare a powerfull hate.
Counſell in any kingdome pollicied,
More worthie is than warre, more dignified.

No





No pollicie where lambes doe lyons lead.
It is the ſumme of perfect pollicie.
To worke ſecurely with vulgaritie.
Who builds on ſtrength, by pollicie is ſtript.
More worthie 'tis, by wit and pollicie
To compaſſe honour, than by progenie.
Pollicie is to proweſſe chiefeſt friend.
Where power and pollicie doe often faile,
Reſpect of gold both conquers and commaunds.
The very pooreſt hath his pollicie.
Men may in conqueſt benefit themſelues,
As much by pollicie as power and might.
All pollicie is ſoone deſtroy'd by pride.
Pollicie oft ſubdues where valour failes.
Courage that hath nor wit nor pollicie,
Flyes like a flame before his enemie.
A well-eſtabliſht pollicie is beſt.
Societie muſt be preſerv'd by pollicie.

Examples likewiſe on the ſame.

Lycurgus by his politicke adviſe,
Reform'd the Lacedæmon mangled ſtate.
Numa Pompilius diſcreete pollicie,
Made Rome to flouriſh in her royaltie.
Demetrius pollicie befriended Greece,
And brought the people to religious awe.
Scipios Lieutenant nam'd *Publius*
Was highly praiſed for his pollicie.
Tyrus did much commend the gouernment,
Where the chiefe heads were wiſe and pollitick.
Plutarch thought, cities could as ably ſtand
Without foundations, as no pollicie.

Peace is the ground of kingdoms happineſſe:
Nource of true concord, loue, and all encreaſe.

PEace is great riches in the pooreſt ſtate.
Men know not peace, nor rightly how to deeme it,
That firſt by warre haue not been taught t'eſteeme it.

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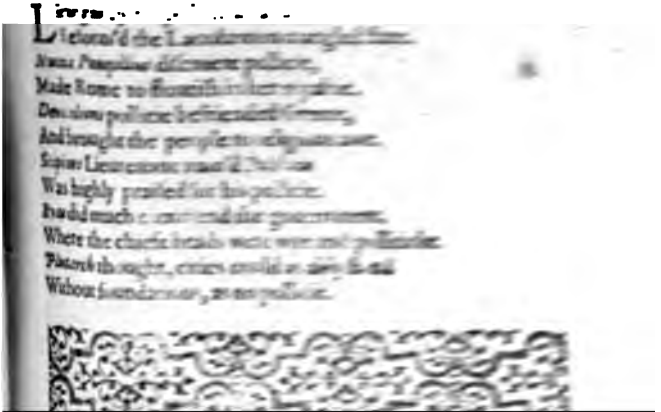
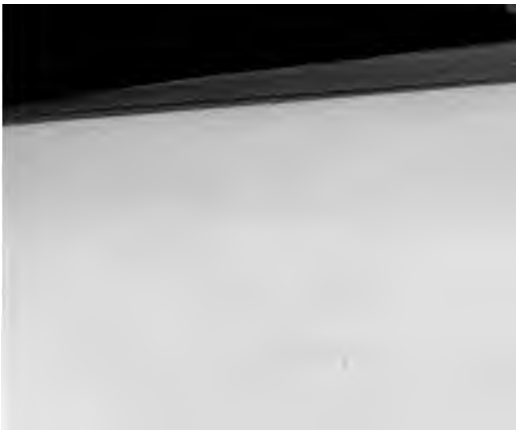
Flyes like a flame before his enemie.
A well-eſtabliſht pollicie is beſt.





Peace hath beſt biding in a ſetled mind.
Peace brings in pleaſure, pleaſure breeds exceſſe:
Exceſſe procureth want, want workes diſtreſſe.
Peace doth depend on reaſon, warre on force.
You whoſe faire calme make neighbors ſtormes ſeeme ſore,
Try you your tydes, before you truſt the ſhore.
Peace, all extreames concludeth with remorſe.
Scourges may riſe on ſuddaine ere we thinke,
And whiles we ſwimme ſecure, compell us ſinke.
Mild calm'd-fac't peace, exceeds blood-thirſting war.
Warre is ordain'd for nothing elſe but peace:
And perfect peace is end of bloudie warre.
Peace flouriſheth where reaſon beareth ſway.
Peace ſtill is honeſt, humane, and upright:
When warre is brutiſh, fierce, and deſpight.
Concord of many, makes an vnitie.
Concord makes ſmall things mightily encreaſe:
Where diſcord makes great things as faſt decreaſe.

Who would not be a Souldiour in that band,
Which (ere is fight) holds victorie in hand?
Arte is Nobilities true register.
Nobilitie, Arts champion still is nam'd.
Honour doth say: That if shee chaunce to faile,
The braue attempt the shame shall counteruaile.
Learning, is fortitudes right kalender.
Faire fortitude is learnings saint and friend.
Honour shields learning from all iniurie,
And learning, honour from blacke infamie.
A crowne twixt breethren breeds contention.
Valour in greatest daunger shines most bright.
If thorow rashnes valour doe get honour,
We blame the rashnes, but reward the honour.
Well doth he die, that dies gainst countries foes.
An honourable buriall is the field.
He that hath once sustain'd the bullets wound,
What need he feare the Cannon armeie's sound?
Blood, nought but sin, war, nought but sorrows yeeld.
Sad are the fights, bitter the fruits of warre.
Those that are brought vp in the bowles of realmes,
Thinge it be [illegible] still in [illegible] streames.
A martiall man ought not be fancies slaue.
Men vs'd to warre, are greatest foes to peace.
The smallest [illegible]
[illegible] wrath and warre, [illegible]
No warre [illegible] right, but that which [illegible] is.
The word must [illegible] what [illegible] did marre.
Who knowes to win [illegible] word, [illegible]
For with [illegible] wit, no warre [illegible]
On little broodes ensueth bloodie warre.
[illegible] speed in warre, [illegible] finds.
[illegible]
[illegible]

Vnnaturall warres where ſubiects braue their king.
A bloodie conqueſt ſtaines the captaines praiſe.
A brauer mind hath he that fights for more,
Than he that warres for that he had before.
His flight is ſhamefull that flyes victorie.
Warres conquerours, in loue doe ſeldome pine.
When warre and troubles die vs moſt moleſt,
Then wicked perſons euer proſper beſt.
In warre and loue, courage is moſt requir'd.
A coward Captaine marres the ſouldiours fight.
Armes, but in great extreames, doe neuer ſerue
To reconcile and puniſh ſuch as ſwerue.
A valiant leader, makes faint cowards fight.
By armes, Realmes, Empires, Monarchies are wonne.
Let warre his boaſt of dignitie ſurceaſe,
And yeeld to wiſdome, which ſeekes all encreaſe.
To armes, lawes, iuſtice, magiſtrates ſubmit.
Artes, Sciences, before Armes triumphes ſit.
The plough-mans hope, and husbands thriftie tillage,
The wealthfull ſouldiours pillage.

[redacted]

In warre they are eſteem'd as Captaines good,
That win the field with leaſt expence of blood.
Meaner vſe armes where money may preuaile.
Th'effects of warre, are couetous deſires.
Let deſperate men and Ruffians thirſt for blood:
Win foes with loue, and thinke that conqueſt good.
In warre, let female honour be preſeru'd.
Ambition is the chiefeſt cauſe of warre.
He that was wont to call his ſword to aid:
Ile's hard with him, when he muſt ſtand to plead.
Neceſsitie makes warre to ſeeme moſt iuſt.
Many may talke of warre, but few conclude.

Similies on the ſame ſubiect.

AS Earth and Fire were firſt in this worlds frame,
So Warre and Peace are chiefe in kingdomes rule.
As cunning Pilots beſt can guide the ſhip,
So expert Captaines apteſt manage warre.
As peace may ſuffer wrong, and be abus'd,
So warre is harmeleſſe, if but rightly vs'd.
As pleaſant talke makes ſhort the longeſt way,
So valiant leaders whet on dulleſt mindes.
As lingring ſickneſſe moſt offendeth life,
So quicke diſpatch in warre is glorious.
As ruſticke notes likes any loutiſh ſwad,
So drummes and trumpets pleaſe a Souldiour beſt.

Examples likewiſe on the ſame.

PApyrius Curſor puniſht Fabius,
Becauſe vniuſtly hee commenced warre.
The Emperour Aurelius gaue ſtrict charge,
That no man ſhould abuſe himſelfe in warre.
The worthie Souldiour Bellizarius,
Would neuer warre but on ſome ſpeciall cauſe.

Vnnaturall warres where subiects braue their king.
A bloodie conquest staines the captaines praise.
A brauer mind hath he that fights for more,
Than he that warres for that he had before.
His fight is shamefull that flyes victorie.
Warres conquerours, in loue doe seldome pine.
When warre and troubles doe vs most molest,
Then wicked persons euer prosper best.
In warre and loue, courage is most requir'd
A coward Captaine marres the souldiours fight.
Armes, but in great extreames, doe ignor serue
To reconcile and pruish such as swerue.
A valiant leader, makes faint cowards fight.
By armes, Realmes, Empires, Monarchies are wonne,
Let warre his beast of dignitie forcease,
And yeeld to wisdome, which seeks all encrease.
To armes, lawes, iustice, magistrates submit.
Artes, Sciences, before Armes triumphes sit.

In warre they are eſteem'd as Captaines good,
That win the field with leaſt expence of blood.
Warre vſe armes where money may preuaile.
The effects of warre, are couetous deſires.
Let deſperate men and Ruffians thirſt for blood:
Wiſe foes with loue, and thinke that conqueſt good.
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It's hard with him, when he muſt ſtand to plead.
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As peace may ſuffer wrong, and be abus'd,

Fame dyes with them that all their honour waſte.
Fame, bad concealer of our cloſe intents.
Fame got by follie, dyes before it liues.
Fame with her golden wings aloft doth flie,
Above the reach of ruinous decay.
He liueth long enough, dies ſoone with fame.
Where fame beares ſway, there *Cupid* will be bold.
Good fame is better than a crowne of gold.

Similies on the ſame ſubiect.

AS thunder nor fierce lightning harmes the Bay,
So no extremitie hath power on fame.
As precious ſtones (though ſet in Lead) will ſhine,
So fame in pooreſt corners will appeare.
As earth producing ſalt, brings nothing elſe,
So vertue, ſeeking fame, craues nothing elſe.
As many voices make the conſort ſweet,
So many vertues doe confirme true fame.
As pride is enemie to good report,

The path is sweet which daunger leads to fame.
Fame being once foil'd, incurable the blot.
Our deeds in life to worth cannot be rated:
In death our life with fame euen then is dated.
Fame is not subiect to authoritie.
Fame neuer profiteth a wicked man
Infamie hath no power to hurt the good.
Thy fame defac'd, or touchst with any staine:
Being once supplanted, neuer growes again.
Fame is a speedie herald to beare newes.
A good report, in deepest darknesse shines.
Good life is readiest way to purchase fame.
If spotlesse reputation be away,
Men are but guilded loame, or painted clay.
Fame, by our vertuous actions is maintain'd.
Rumours soone rais'd, decay; but fame stands firme.
A man can haue no sweeter friend than fame.
Fame, not suppos'd to waste, but grow by wasting:

Saue vertuous deeds, there's nothing merits praise.
When men doe praise themselues immoderately,
Makes other sentence them with obloquie.
Praise stirres the mind to great and mightie things.
Praise nourisheth true vertue where it sprang.
The benefits of peace deserue more praise,
Than all the cunningst stratagems of warre.
Praise maketh labour light, enricheth hope.
When others praise thee, best to iudge thy selfe.
Praise is a poyson to ambitious men,
Because it makes them out run honestie.
In doing that we ought, deserues no praise.
By counterfeited vertue seeke no praise.
In vaine we seeke the idle smoake of praise,
Since all things by antiquitie decayes.
All good things haue preheminence in praise.
Neuer praise that which is not commendable.
Oft those whome princes patronage extold,
Forges themselues, and what they were of old.
Condemne not that deserueth praise by due.
An ill mans praise, is praise for doing ill.
Who striues to gaine inheritance of aire,
Leaues yet perhaps but beggerie to his heire.
Helping the poore, deserueth double praise.
[illegible] getteth praise; praise, honours height.
[illegible] *taintie than praise:*

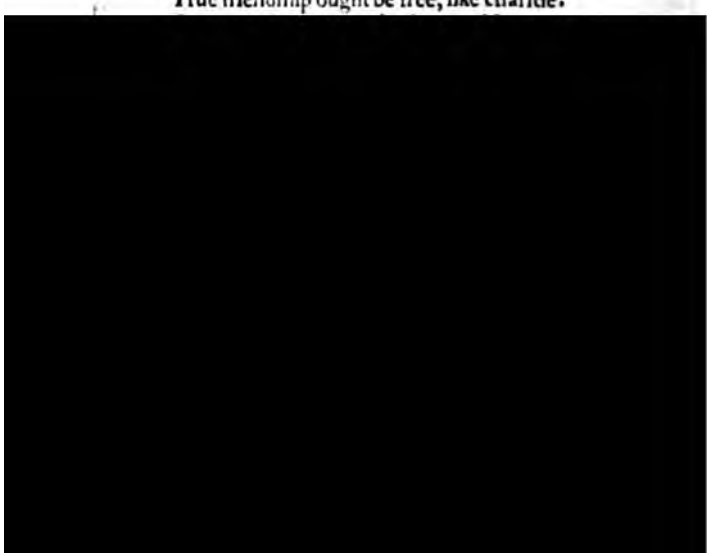
Solon ſaid, All vaine-glorious men were fooles;
And none praiſe-worthie, but the humble-wiſe.

Of Friendſhip, &c.

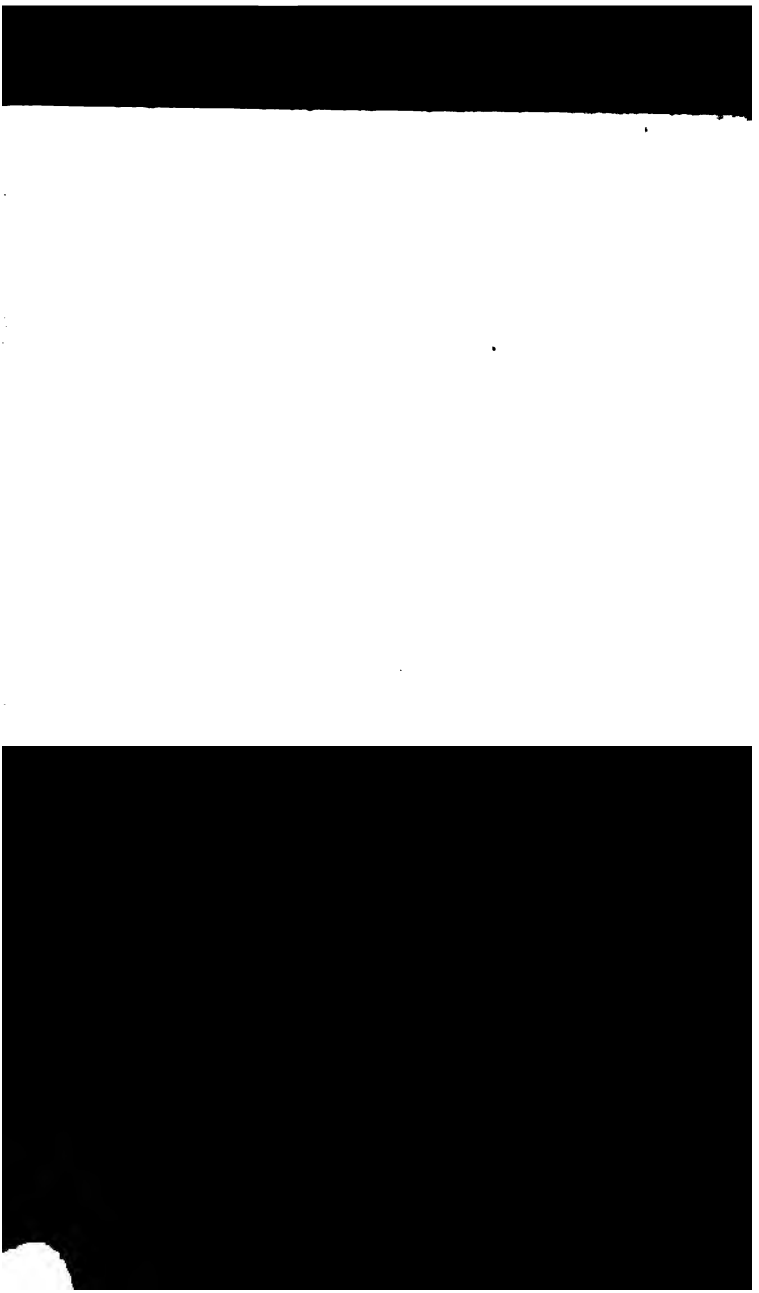
The ſumme of friendſhip is, that of two ſoules
One ſhould be made, in will and firme affect.

TRue friends partake in either weale or woe.
Faint-hearted friends, their ſuccours long delay.
A deare friends graue is a more beauie ſight,
Than all the feares wherewith death can affright.
Of foes, the ſpoile is ill; farre more of friends.
Who falleth one, is falſe, though true to other.
That friendſhip can no length of time endure,
[illegible] doth cauſe ill, or euill end procure.
[illegible] qualitie.

Make all men our well-wiliers if we can,
But onely chuſe good men to be our friends.
Small is that friendſhip table-talke will cracke.
Requeſts twixt friends are counted as commaunds.
To ſtraungers let great proffers ſtill be made:
But to true friends vſe found and perfect deedes.
Performance is in friendſhip held a dutie.
No man ſhould loue himſelfe more than his friend.
Foure things we ought ſupply our friend withall:
Our perſon, counſell, comfort, and our goods.
A friend is to a man another ſelfe.
With euery one to ſhake hands, is not good.
Who watcheth friends to backe what he begins
In lands farre off: gets not, although he winnes.
A wiſe man takes not eeh one as his friend.
Prooue ſtrangers to loue them, and not loue to prooue them.
The man that makes a friend of euery ſtraunger,
Diſcards him not againe without ſome danger.
True friendſhip ought be free, like charitie.



Aduerſitie doth beſt diſcloſe a friend.
Amitie ſtretcheth not beyond the Altar.
An open foe a man may ſoone preuent,
But a falſe friend, murders in blandiſhment.
A feigned friend will quickly chaunge conceit.
Ouer-much boldneſſe makes men looſe their friends.
Whilſt things go well, friends alwaies will be neer thee,
But failing once, the deareſt friends will feare thee.
What death is life, when deareſt friends are loſt.
It's good to haue a wiſe and diſcreete friend.
No foe ſo fell, or cunning to eſcape,
As is a friend, clad in a foe-mans ſhape.
Often to trie our friends is profitable.
Flatterie is friendſhips forme, but not the fruit.
Many to thoſe they ſhould moſt friendſhip ſhow,
Doe lie in wait to worke their ouerthrow.
Suſpition is the poiſon of firme friendſhip.
Forgetfull fooles vnfriendly vſe their friends.
Of any foe, let time no gratitude take,
Leaſt to thy ruine it ſome entrance make.
Follie reſpecteth flatterers more than friends.
Good natures inly grieue to trie their friends.
No mortall foe ſo full of venemous ſpight,
As man to man, when miſchiefe he pretends,
Begging at friends hands, is eſteemed buying.
Friends hide no crime, or ſecrets from their friends.
Who ſees their friends in want, and helpes them not,
When they doe fall, neuer deſerue to riſe.
True friends doe ſoone forget a friends offence.
Scornfull and proud, are very perilous friends.
He that intendeth guile, and ſhun ſhall ſo:
No wrong thou doeſt, to vſe him as thy foe.
Where friends are knit in loue, there griefes are thar'd.
Quicke promiſers, ſlow doers, are ſlacke friends.

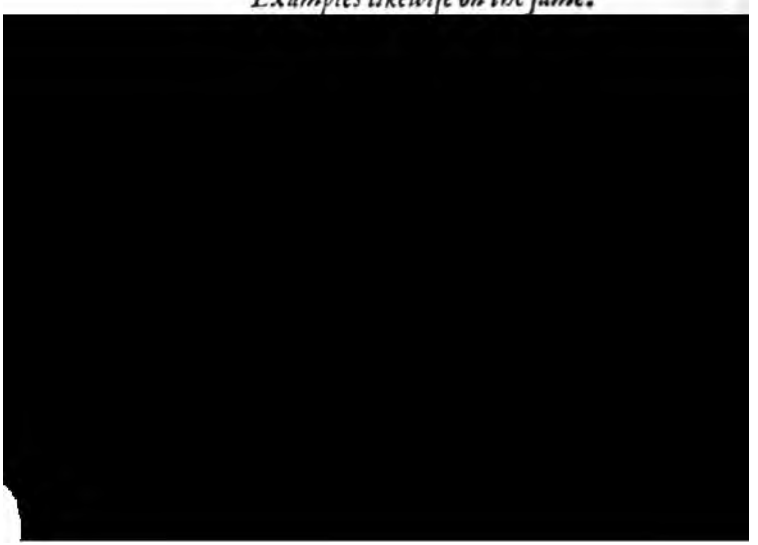


Where many hearts doe gently ſympathize
In ſacred friendſhip, there all bliſſe abounds.
No friend like him whome no diſtreſſe can daunt.
Happie is he that finds and feeles a friend.

Similies on the ſame ſubiect.

AS no calamitie can thwart true loue,
So no miſhap can ſeparate firme friends.
As want of friends is very perillous,
So talking friends doe prooue too tedious.
As fire from heat cannot be ſeparate,
So true friends hearts will no way be disjoyn'd.
As Phyſicke cures the ſecret'ſt griefes we haue,
So friendſhip heales the hearts extreameſt woes.
As inſtruments are tun'd ere muſicke's heard,
So friends are tride ere they be firmely found.
As exiles haue no comforts but their cares,
So home-abiders haue no ioy like friends.

Examples likewiſe on the ſame.

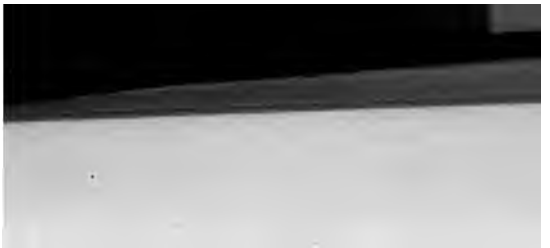


Of Patience.

Patience, is Voluntarie ſufferance
Of hardeſt matters, for faire vertues ſake.

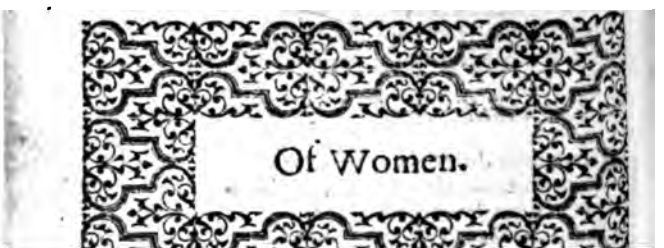
PAtience preuailes againſt a world of wrongs.
What Fortune hurts, patience can onely heale.
No baniſhment can be to him aſſign'd,
That hath a patient and reſolued mind.
The minds affliction, patience can appeale.
To be borne well, and die worſe, breaketh patience.
That life is only miſerable and vile,
Which from faire patience doth it ſelfe exile.
Patience doth paſſions alwaies mortifie.
The minds diſtreſſe, with patience is relieu'd.
They that looſe halfe, with greater patience beare it,
Then they whoſe all, is ſwallowed in confuſion.
For cureleſſe ſores, patience is chiefeſt ſalue.
Patience, all trouble ſweetly doth digeſt.
True patience can mildly ſuffer wrong,
Where rage and furie doe our lines defame.
True patience is the prouender of fooles.
Patience importun'd, doth conuert to hate.

The ſtrength to fight with death, is patience,
And to be conquer'd of him, patience.
The onely ſalue for wrong, is patience.
Reuenge on fortune, is mild patience.
Let ſuch whome patience cannot moderate,
Endaunger them that would endammage him.
He is moſt valiant that is patient.
No conqueſt can compare with patience.
Patience is oft from princely ſeat puld downe,
When bloodie minds dee ſenſſie for a crowne.
Patience makes light, afflictions heauieſt load.
The ſhield of patience beares off all miſhaps.
Comfortleſſe patience brings conſumption.
No ſting hath patience, but a ſighing griefe:
That ſtings nought but it ſelfe without reliefe.
The end of patience, is expect of promiſe.
Patience beares that which care cannot redreſſe.
A heauenly ſpirits hope, is patience.

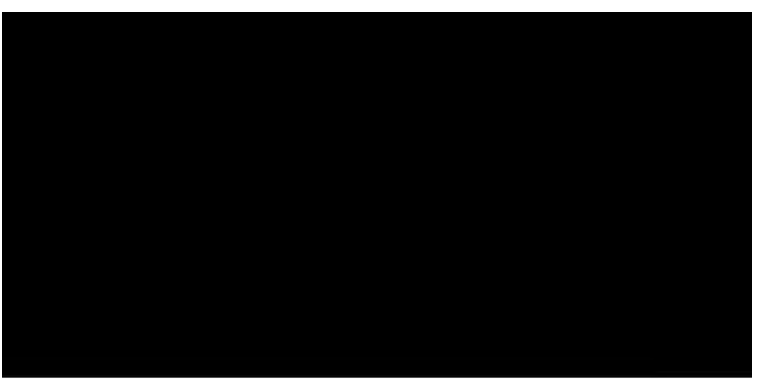


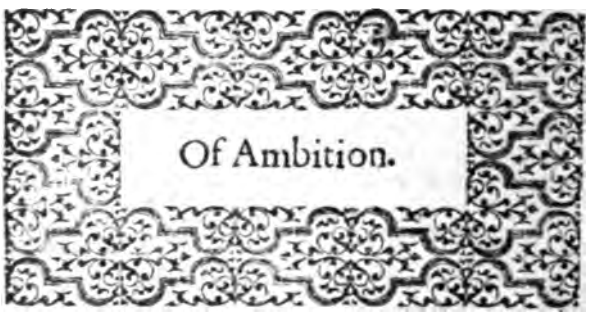
All men, to ſome peculiar vice encline.
The greater man, the greater is the thing,
Be it good or bad, that he doth vndertake.
A man once ſtung, is hardly hurt againe.
Fond is the man that will attempt great deeds,
And looſe the glorie that attends on them.
Where eaſe abounds, men ſoone may doe amiſſe.
Men doe not know what they themſelues will be,
When as more than themſelues, them'ſelues they ſee.
The worth of all men by their end, eſteeme.
When men haue well fed, and the blood is warme,
Then are they moſt improuident of harme.
Birds haue the aire, Fiſh water, Men the land.
When from the heart of man aſcends true ſighes,
From Gods diuineſt ſpi it deſcendeth grace.
The man that ſeekes his thraldome, merits it.
Man of himſelfe is as a barren field,
But by the grace of heauen, a fruitfull vine.
Men eaſily doe credit what they loue.

Thoſe men did *Alcibiades* count ſafe,
That kept their countries lawes vnchangeable.
Timon was cal'd, the enemie to men,
And would perſwade them to deſtroy them-ſelues.
What elſe is man (ſaith *Pindarus*) but a dreame,
Or like a ſhadow we diſcerne in ſleepe?
Homer cryed out: Man was moſt miſerable
Of all the creatures that the world contain'd.



All women are ambitious naturally.
In womens tongues is quickly found a rub.
A womans will that's bent to walke astray,
Is seldome chaung'd by watch or sharpe restraint.
Ripe still to ill, ill womens counsels are.
All things are subiect, but a womans will.
'Tis fast good will, and gentle courtesies
Reclaime a woman, and no watching eyes.
Women are most wonne, when men merit least.
Women that long, thinke scorne to be said nay.
Neuer as yet was man so well aware,
But first or last was caught in womens snare.
Find constancie in women, all is found.
Women desire to see, and to be seene.
Great vaunts doe seeme hatcht vnder Sampsons lockes,
Yet womens words can giue them killing knockes.
Women haue teares for sorrow and dissembling.
Women allure with smiles, and kill with frownes.
It is a common rule, that women neuer
Loue beautie in their sexe, but enuie euer.
Women with wanton eyes, haue wanton trickes.
Vertue is richest dowrie for a woman.
Though men can couer crimes with bold sterne lookes,
Poore womens faces are their owne faults bookes.
Women least reckon of a doting louer.
What cannot women do, that know their power?
If women hearts, that haue light thoughts to kill them
Die of themselues: why then should sorrow kill them?
No beast is fiercer than a iealous woman.
Women oft looke, one to enuie another.
A womans teares are falling starres at night,
No sooner seene, but quickly out of sight.
A womans fauour lasteth but a while.
Two things, to be a woman, and a Queene





Ambition is a humour that aſpires,
And ſlayes it ſelfe in ſeeking high deſires.

AMbition, with the Eagle loues to build.
Ambition being once intur'd to raigne,

Would afterward of beggers life be faine.
Ambition, paine, and loue, brookes no delay.
Lyons doe neuer caſt a gentle looke
On any beaſt, that would vſurpe their den.
Who climbes too ſoone, oft time repents too late.
Bloud and alliance nothing doe prevaile,
To coole the thirſt of hot ambitious breaſts.
Aſpiring things are readie ſtill to fall.
Bruiſes are ſooner caught by reaching high,
Than when the mind is willing to ſtoope low.
Many vſurpe, but moſt in miſchiefe end.
Fortune doth neuer grudge at them that faile
But enuie ſtings and biteth them that clombe.
Aſpiring thoughts led *Phaeton* awry.
Beware ambition, 'tis a fugred ill,
That fortune layes, preſuming minds to kill.
Ambitious *Icarus* did climbe too high.
Ambitions bold and true begotten ſonne,
Is quite ſpent in deſire, ere hope be wonne.
Gazers on ſtarres, oft ſtumble at ſmall ſtones.
Seldome can proud preſumption be enthroan'd
To liue eſteemd; or die, to be bemoan'd.
Ambition, no corriuall will admit.
The man that doth preſume aboue his ſtate,
In ſtead of loue, incurres but deadly hate.
Higheſt attempts to low diſgraces fall.
Craft giues ambition leaue to lay his plot,
And croſſe his friend, becauſe he ſounds him not.
Competitors the ſubiects dearely buy.
Preſuming will counts it high preiudice
To be reproou'd, although by ſound aduiſe.
Beware ambition in felicitie.
Such reaching heads as neuer thinke them well,
After their fall, their owne miſhaps may tell.

High

High mounting Eagles ſoone are ſmitten blind.
Ambitions dying, is great glorie wonne.

Similies on the ſame ſubiect.

AS breath on ſteele, as ſoone is off as on,
So climbers are as quickly downe as vp.
As nothing in ſubſtance is more light than aire,
So nothing can out-goe ambitious thoughts.
As winds being vp, doe blow more violent,
So proud vſurpers tyrannize in height.
As bad men grieue at good mens happineſſe,
So high aſpirers grudge at lowlines.
As powder fier'd, is but a ſuddaine flaſh,
Euen ſo ambition is no more than ſmoke.
As Bats doe flutter, not directly flie,
So climbers aime at much, and muſſe of all.

Words not prevaile, neither can ſighes aduiſe,
To mooue the heart that's bent to tyrannize.
No fame conſiſts in deeds of tyrannie.
Tyrants are alwaies traitours to them-ſelues.
To puniſh many for th'amiſſe of one,
Moſt properly to tyrants appertaine.
Where tyrants reigne, God help the land that while.
It's worſe than death, to liue a tyrants ſlaue.
Tyrants being ſuffred, and not quaild in time,
Will cut their throats that gaue them leaue to climbe.
The ſmalleſt worme will turne, being trode vpon.
The Doues will pecke in reſcue of their brood.
The ſauage Beare will neuer licke his hand,
That ſpoiles her of her young before her face.
By vniuſt deeds, a true prince growes a Tyrant.
Nothing more abiect than a tyrant is.
He that in bountie doth exceed himſelfe,
Becomes a tyrant afterward to others.
Tyrants ſubdue by ſtrength, maintaine in hate.

[redacted]

A tyrants reigne hath ſeldome permanence.
Tyrants doe neuer die an honeſt death.

Similies on the ſame ſubiect.

AS kings doe rule by counſell and aduiſe,
So tyrants by their will, and not by law.
As want of riches makes a tyrant prince,
So great abundance heapes vp wickednes.
As boiſtrous winds doe ſhake the higheſt towers,
So blood and death cuts off proud tyrannie.
As enuie ſhooteth at the faireſt markes,
So tyrants leuell at true princes liues.
As foreſt tempeſts are in largeſt ſeas,
So greateſt euill enſues on tyrannie.
As trees are alwaies weakeſt toward the top,
So falleth Tyrants in their chiefeſt height.

Examples likewiſe on the ſame.

Phraſillus teaching meanes of tyrannie,
Was firſt enforſt to taſt thereof himſelfe.
Scyrus threw others headlong in the ſea,
Till *Theſeus* did the like by him at length.
Caligula wiſht Rome had but one head,
That at one ſtroke himſelfe might ſmite it off.
Cyrus that neuer had enough of blood,
Had afterward his head all drown'd in blood.
The ſoules of tyrants, *Plutarch* doth affirme,
To be compos'd of crueltie and pride.
A tyrant ſeekes his priuate benefit
And no mans elſe, as *Seneca* maintaines.

Treaſon is hated both of God and men,
As ſuch a ſinne, as none can greater be.

TReaſon hath no place where obedience is.
Rebellion doth bewray corrupted nature.
There is no treaſon wounds the ſoule ſo deepe,
As that which doth in princes boſome ſleepe.

No worthy mind by treaſon will aſſaile,
When as he knowes his valour can preuaile.
A factious Lord ſeld benefits him-ſelfe.
Who builds in blood and treaſon, builds vnſure.
A troubled ſtreame of puddle mixt with mire,
Doth quench the thirſt of rebels but deſire.
Men in ſeditions nourc'd, in factions liue,
Shame, is the rightfull end of treacherie.
It's madneſſe to giue way to treacherie,
Without due vengeance to ſuch iniurie.
In careleſſe truſt is treaſon ſooneſt found.
Reuolted ſubiects, of themſelues will quaile.
No greater ſpight, than baſely be betrayed
By ſuch a one whome thou before haſt made.
Reuolt's a miſchiefe, euer more pernitious.
Who nill be ſubiects, ſhall be ſlaues at length.
Conuerſe with treachers, looke for treacherie:
Who deales with bad men, muſt haue iniurie.
Conflict with traitors is moſt perillous.
A traitor once, ne're truſted afterward.
They that doe couet deadly to betray,
By ſweeteſt meanes firſt practiſe to entrap.
No place is ſafe enough for any traitour.
Time is the touch that treacherous minds doth try.
Working enailes, ſtrong bulwarkes, fence or towres:
When treacherous foes all inward ſtrength deuoures.
Traitours are ſubiect to continuall feare.
Traitours, like vipers, gnaw their countries bones.

Similies on the ſame ſubiect.

AS Iuie kills the tree embracing it,
So traitours murder with their ſmootheſt lookes.
As euill ſauours doe corrupt the aire,
So treachers doe pollute a common-weale.

As in faire weather greateſt ſtormes ariſe,
So in mild ſeaſons, treaſon is moſt hold.
As braunches too much loden quickly breake,
So traitors too farre truſted, doe moſt harme.
As too much rankeneſſe bends the ſtalkes of corne,
So too much mildneſſe whets the traitor on.
As hawkes are loſt by ſoaring ouer-high,
So traitours periſh in their cheſeſt hopes.

Examples likewiſe on the ſame.

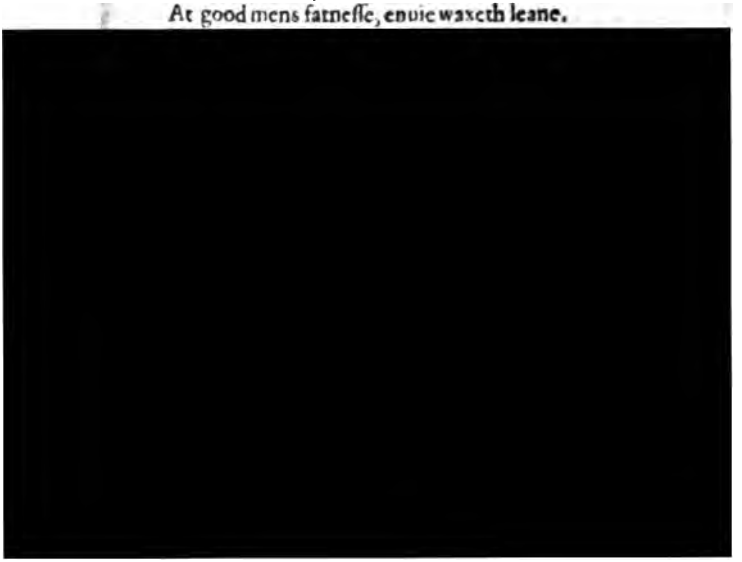
THey that ſlew *Ceſar* in the Senate-houſe,
Periſht like traitours, neuer proſpered.
The traitours that great *Pompey* did betray,
With death did *Ceſar* iuſtly guerdon them.
Sylla to her owne father proou'd vntrue,
And therefore felt defert accordingly.
Lyciſcus rotted alriue aboue the ground
For his vile treaſon to th'Oremenians.

Of Enuie.

Enuie is nothing els but griefe of mind,
Conceiu'd at sight of others happinesse.

ENuie is hand maid to prosperitie.
Enuie let in, doth in more mischiefe let.
Enuie doth cease, wanting to feed vpon.
Enuious is he, that grieues his neighbors good.
Enuie hath oft times eloquence in store
To serue his turne, than which he craues no more.
Ill will too soone regardeth enuies cryes.
Hee's most enuied, that most exceeds the rest.
Promotions cheung'd, glorie is enuies marke.
No sooner excellent, but enuied straight.
Enuie doth vertue in such sort disgrace,
It makes men feel to them they [illegible].
Enuie to honour, is a secret foe.
The fruits of enuie, is despight and hate.
It's hate, which enuies vertue in a friend.
Anger and enuie, are lites enemies.
Enuie lines with [illegible] surviue,
And when we die, it is no more [illegible].

Let enuie with misfortune be contented.
Honour is ſtill a ſcoarge in enuies eye.
Enuie cannot offend but ſuch as liue.
On dead mens vertues, enuie hath no power.
Enuie in this point may be knowne from hate:
The one is euident, the other hid.
All poyſoned thoughts, are enuies daily food.
Enuie is friendſhips ſecret enemie.
Enuie at other ſhoots, but wounds her ſelfe.
It's better be enuied, than pitied.
Enuie doth make the body all diſpos'd,
And kills the colour of the countenance.
Men enuious, by their manners are beſt knowne.
Enuie doth often̄ brag, but drawes no blood.
Enuie like lightning in the darke is ſeene.
Enuie is blind, and vertues mortall foe.
Enuie doth ſcorne to caſt her eye below:
As proud ambition alwayes gazeth vp.
As ruſt the iron, ſo enuie frets the heart.
At good mens fatneſſe, enuie waxeth leane.



Which flies a while aloft, but lighteth low.
The enuious man ne're ipares to perſecute.
Hid enuie is more daungerous than knowne.
When enuie winkes, then waiteth he moſt harme.
If any man be good, he is enuied:
If euill, then himſelfe is enuious.
Patience endures what euer enuie dare.
An enuious neighbour is a double ill.

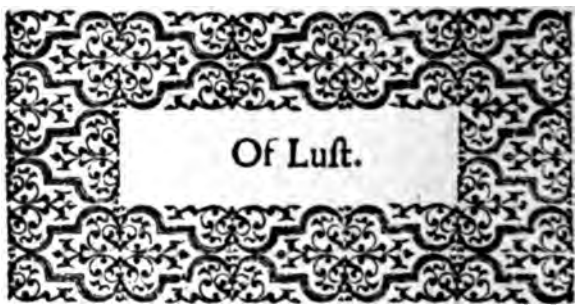
Similies on the ſame ſubiect.

As Bauens by their bands are eaſily knowne,
So enuies lookes doe moſt diſcloſe her ſelfe.
As greateſt floods haue alwaies quickeſt ebbes,
So enuies heat is commonly ſoone cold.
As rigour blaſteth fancies fareſt bloomes,
So enuie doth the nobleſt man diſgrace.
As no diſeaſe with inward griefe compares,
So nothing more than enuie wounds the mind.
As fire not maintain'd is quickly out,
So enuie not ſupplyed, dies of it ſelfe.
As in the Cedar, wormes doe neuer breed,
So in the wiſe, enuie can haue no power.

Examples likewiſe on the ſame.

Philip was told, that men enuied him:
Quoth he; *I care not, I haue giuen no cauſe.*
Caligula had ſuch an enuious heart,
As he repin'd at all mens happineſſe.
Th'Athenians ſo enuied *Themiſtocles*,
As they made verſes in reproch of him.
Pompey and *Ceſars* enuie to each other,
Can ſcant be matcht in any hiſtories.
Plutarch ſaith, enuie is damn'd ſorcerie,
And therefore with is generally abhorr'd.

Thucidides graunts, wiſe men may be enuied,
Only to make their vertues ſhine the more.



Luſt, is the minds diſturber, purſes foe:
The conſcience wronger, and firſt ſtep to woe.

Where lust is law, it booteth not to plead.
Lust lacks no wings, when loue is fled away.
Blind is base lust, false colours to descrie.
Lustes Owle-sight eyes are dazeled with the light,
Yet see too clearely in the darkest night.
Loue surfets not, lust like a glutton dies.
Loue is all truth, lust full of perjur'd lyes.
Lusts winter comes ere sommer halfe is done.
While lust is in his pride, no exclamation
Can curbe his heat, or reine his rash desire.
Lust being Lord, there is no trust in kings.
Leud lust is endlesse, pleasure hath no bounds.
As corne o're-growes by weeds, so feare by lust.
All faire humanitie abhorres the deed,
That staines with lust loues modest snow-white weede.
Teares harden lust, though marble weare with drops.
Faire loue, foule lust, are deadly enemies.
Lust blowes the fire when temperance is thawed.
Faire day discouers lustes obscurest wayes,
And sheweth ech thing as it is indeed.
The loue of lust is losse vnto our health.
Lust led with enuie, dreads no deadly sinne.
Sower is the ease that from lusts root doth spring.
Inchastitie is euer prostitute,
Whose tree we loath, when we haue plucht the fruit.
It is great vertue to abstaine from lust.
Who followes lust, can neuer come to loue.
Lust alwaies seekes the ruine of chaste loue.
Better seueritie that's right and iust,
Than impotens affections led with lust.
Greatnesse doth make it great incontinence.
No bondage like the slauish life to lust.
Lust is a pleasure bought with after paine.
The gate that opens to iniquitie,

Is vn-

In vnreſtrained luſt and libertie.
Luſt by continuance growes to impudence.
Shame and diſgrace attend vnbridled luſt.
Adulterie is iniurie to nature.
Where wicked luſt doth dwell in foule exceſſe,
That is no houſe but for damn'd beaſtlines.
Adult'rie is vnlawfull matrimonie.
Adult'rie is deſpis'd among brute beaſts.
Concupiſcence doth violence the ſoule.
Loue comforteth like Sun-ſhine after raine,
But luſts effect is tempeſt after Sunne.
No beaſtlines like baſe concupiſcenſe.
Luſt is the path-way to perdition.
Concupiſcenſe leads on the way to death.
Poore ſillie flyes may teach great men be ill,
And not to yeeld their ſelues a pray to luſt.
Luſt in age moſt loathſome, vile in youth.
Luſt makes vs couet things beyond our power.
Luſt curs off life before the dated time.
Luſt neuer taketh ioy in what is due,

Pride, is a puft vp mind, a ſwolne deſire,
That by vaine-glory ſeeketh to aſpire.

PRide, is the chiefe diſgrace beautie can haue.
Pride drawes on vengeance, vengeance hath no meane.
Weake weapons doe the greateſt pride abate.

Such is the nature ſtill of haughtie pride,
That others praiſe, can nothing worſe abide.
In-ſight illuſtrates, outward brauerie blinds.
Shame followes pride, as doth the bodies ſhade.
Wit oft-times wracks, by ſelfe-conceit of pride.
Though pride leads on, yet ſhame doth waits behind,
And ſhame for pride by iuſtice is aſſign'd.
Beautie breeds pride, pride bringeth forth diſdaine.
Vertue is plac'd, where pride may not preſume.
The plague of pride preſumption did begin.
Nothing there is that heauen can worſe abide,
Amongſt mens deeds, than arrogance and pride.
Truſt not to choiſe of proud confederates.
High builded caſtles ouer-looke low lands.
Enuie is auncient'ſt ſinne, but pride is greateſt.
Proud thoughts, that greateſt matters take in hand,
Falls ſoonеſt, where they ſafeſt thinke to ſtand.
Sorrow ne're followes him that flyes from pride.
Where leaſt deſert is, alwaies pride is moſt.
Prides loweſt ſtep is blood, Enuie the higheſt.
Pride bathes in teares of poore ſubmiſſion,
And makes his ſoule the purple he puts on.
A proud mans glory, ſoone begets defame.
A rich man hardly can be free from pride.

Similies on the ſame ſubiect.

AS vapours in aſcending ſoone are loſt,
So prides preſuming but confounds it ſelfe.
As great fires hazard ſimple cottages,
So pride in poore men is moſt perillous.
As winds blow ſternely being neere to ceaſe,
So pride is loftieſt, neere deſtruction.
As *Cedar* trees vnfruitfull are and ſtiffe,
So proud men helpe not any, nor themſelues.

As

As pride is the beginner of all vice,
So the deſtruction is it of all vertue.
As ſtill the dropſie couets after drinke,
So pride is neuer pleaſed but with pride.

Examples likewiſe on the ſame.

Fabius the Senatour, o're-come with pride,
Swallowed a haire in milke, and thereof dyed.
Poppeia that was *Neroes* concubine,
Had with the pureſt gold her horſes ſhod.
Cyrus for hurting *Cyrus* in the knee,
Became ſo proud, that forth-with he ran mad.
The Emperour *Diocleſian* in his pride,
Would needs be call'd the brother to the Sunne.
Saith *Ariſtotle*, Men ouercome with pride,
Their betters nor their equals can abide.
Quintilian would haue men of greateſt gifts,
Rather be humble, than ſwolne vp with pride.

Of Couetouſnes,&c.

Couetouſnes is onely root of ill,
That kingdome, conſcience, ſoule and all doth ſpill.

THey that moſt couet, oftentimes looſe more.
Gaine commeth in, while as the miſer ſleeps.
Couetous wretches doe ſuch griefes ſuſtaine,
That they proue bankrupts in their greateſt gaine.

Vaine is it, all to haue and nothing vſe.
Intemperance thralles men to couetiſe.
Treaſure vnmoſt abus'd,being hoorded vp,
When being employed, it turneth two for one.
It's vaine to couet more than we need vſe.
He that encreeheth much, is alwaies needie.
Rich roabes, other both and themſelues adorne,
But nor themſelues nor others, if not worne.
Great is the ſecret that greedie will deſires.
Gaines got with iniquitie, is greateſt loſſe.
Loſſe ſaues the poore man that doth ſtarue him-ſelfe,
Than he that ſaues his ſoule by hoording pelfe.
Deſire to haue, doth make vs much endure.
Auarice is good to none, worſe to himſelfe.

Who would not wiſh his treaſure ſafe from theeues,
And rid his heart of pangs, his eyes from teares?
The man that couets much, he wanteth much.
The gaine of gold makes many looſe their ſoules.
Learnings decay, is thankeleſſe auarice:
Not rendring vertue her deſeruing price.
All vices haue their taſte from auarice,
The couetous mans excuſe, is childrens care.
Who hugs th'idolatrous deſire of gold,
To ſcorne and ruine hath his freedome ſold.
The deuils mouth is tearm'd a miſers purſe.
Mens faults, by couetouſnes the world diſcernes.
The greedie wretch that for him-ſelfe ſtill ſpares,
Doth hoord vp nothing but continuall cares.
A couetous eye doth ſeldome find content.
Deſire of gaine, at no time hath enough.
A niggard ſeldome wanteth this ſlye ſhift,
To call his curſed auarice, good thrift.
The couetous minded man is alwayes poore.
Couetouſnes runnes round about the world.
Couetouſnes deſerueth ſpeciall hate.

Auarice (like the dropſie) ſtill ſeekes more.
The gulfe of greedineſſe will neere be fild.
The couetous churle, whoſe care great heapes attaines :
Hath for his end affliction, griefe his gaines.
Auarice is the chiefeſt hooke of death.
The miſers mind is neuer ſatisfied.

Similies on the ſame ſubiect.

AS fire, the more it hath, the fiercer burnes,
So couetous minds doe alwaies craue for more.
As Bees doe flocke vnto a hony dew,
So couetous men ſtill haunt the ſente of gaine.
As greateſt fiſh deuoure the ſmaller frie,
So couetous wretches feed vpon the poore.
As gluttons from them ſelues can nothing ſpare,
So miſers will let nothing paſſe their purſe.
As without waues we neuer ſee the ſea,
So couetous men are neuer free from cares.
As clouds doe ſomtime hide the Sunnes cleare light,
So couetouſnes depriues the light of grace.

Examples likewiſe on the ſame.

HERMOCRATES lying at the point of death,
Bequeath'd his goods to no one but him-ſelfe.
Euclio hid his treaſure in his houſe,
And durſt not goe abroad for feare of robbing.
Caligula became ſo couetous,
That he would ſpare no meanes to compaſſe coine.
Demonica for gold ſold Epheſus,
And after dyed vnder the weight thereof.
Socrates ſeeing one ignorant, yet rich,
Said: He was nothing but a golden ſlaue.
Diogenes would ſay to couetous men,
That he had rather be their ſheepe, than ſonne.

Who would not wiſh his treaſure ſafe from theeues,
And rid his hours of pangs, his eyes from teares?
The man that couets much, he wanteth much.
The gaine of gold makes many looſe their ſoules.
Learnings decay, is thankleſſe auarice:
Nor rendring vertue her deſeruing price.
All vices haue their raiſe from auarice,
The couetous mans excuſe, is childrens care.
Who longs th'idolatrous deſire of gold,
To ſcorne and ruine hath his freedome ſold.
The deuils mouth is tearm'd a miſers purſe.
Mens faults, by couetouſnes the world diſcernes.
The greedie wretch that for him ſelfe ſtill ſpares,
Doth hoord vp nothing but continuall cares.
A couetous eye doth ſeldome find content.
Deſire of gaine, at no time hath enough.
A niggard ſeldome wanteth this ſlye ſhift,
To call his curſed auarice, good thrift.
The [illegible] minded man is [illegible]

Sloth blunts conceit, but ſtudie ſharpens it.
Proſperitie alwayes engendreth ſloth.
The ſlothfull man in his owne want doth ſleepe.
Sloth hinders thrift, and much diſpleaſeth God.
Loue is a prodigie to louering wits,
A hell of life, a trap for idle toies.
The idle heart is mooued with no prayers.
In doing nothing, men learne to doe ill.
Sloth is a feare of labour to enſue
The Bees abide no idle Drones among them.
Vſurie is the nource of idlenes:
And idlenes the mother of all euill.
The wife mans idlenes, is daily labour.
A noble nature, ſloth doth ſoone corrupt.
Idlenes is the canker of the mind.

Similes on the ſame ſubiect.

AS mothes eat garments that are ſeldome worne,
So idlenes inuecteth louering wits.
As too much bending breakes the ſtrongeſt bow,
So too much ſloth corrupts the chaſteſt mind.
As moſſe groues on thoſe ſtones which are not ſtirr'd,
So ſloth defiles the ſoule, not well employed.
As ſtanding waters venemous wormes ingender,
So idle braines beget vnholy thoughts.
As poules freeze ſooner than the running ſtreames,
So are men ſpeed worſe than thoſe that worke.
As ſitters ſooner ſleepe than they that walke,
So ſinne reigns ſooner ſloth, than diligence.

Examples likewiſe on the ſame.

Scipio diſmanth'd from his campe, all ſuch
As could be toucht with ſloth or idlenes.

Of Sloth, &c.

Sloth is to Vertue, chiefeſt enemie:
And Idlenes, the guide to euery ill.

SLoth dulles the wit, and doth corrupt our ſtrength.
Sloth both corrupts, and chokes the vitall powers.

Rage is like fire, and naturally aſcends.
Hot haſtie wrath, and beedleſſe hardineſſe,
Breeds late repentance, and long infamie.
Full many miſchiefes follow haſtie wrath.
Happie who can abſtaine whe[r]
Words haue great power t'app[e]
Furie and frenzies are fit comp[anie]
To helpe to blaze a wofull tra[gedie]
Mightie mens anger is more fe[ared]
Miſshapen ſtuffe is meet for ru[ine]
Violent fires doe ſoone burne [out].
Oft times we ſee, men troubled [in mind]
Doe laugh for anger, and yet w[eep]
Small ſhowers laſt long, but ar[e] are ſhort.
Of outward rage doth inward griefes encreaſe.
The wrathfull man is ſeldome free from woe.
The broken tops of loftie trees declare,
The furie of a mercie-wanting ſtorme.
Men will not ſpend their furie on a child.
Young ſlippes are neuer graft in windie dayes.
Loue being reſiſted, growes impacient.
Raine added to a riuer that is ranke,
Perforce will make it ouer-flow the banke.
Calmes ſeldome hold, without enſuing ſtormes.
Choller vnto digeſtion is a friend.
He that loues eaſe, offends no angrie man.
If once the fire be to the powder got,
It's then too late to ſeeke to flie the ſhot.
Heat added vnto heat, augmenteth it.
There is no reſt, where rage runnes all on head.
The waters ſwell before a boiſtrous ſtorme.
In windie dayes we hold our garments faſt,
But glaring Sun-ſhine makes vs put them off.
Tydes being reſtrain'd, o'reſwell their bounds with rage.

The depth is hid by troubling of the flood.
Great miſts ariſe before the greateſt raine.
If rage ſpare not the walles of pietie,
How ſhall the profane pilles of ſinne keepe ſtrong?
The raine doth ceaſe, before the floods doe riſe.
All ſtormes are calmed by a gentle ſtarre.
Pale angrie death a greedie longing ſtops.
When diſcontented ſectes and ſcriſmes ariſe,
They feed the ſimple, and offend the wiſe.
The edge of reprehenſion, is ſharpe words.
Reproue with loue, not anger, others faults.
Cold breath doth not coole fire, but makes more hoe.
What is with furie and fierce rage begun,
Doth challenge ſhame before it be halfe done.
Fond diſagreement is loues ouerthrow.
Loue ſhould preuaile, iuſt anger to aſſwage.

Similies on the ſame ſubiect.

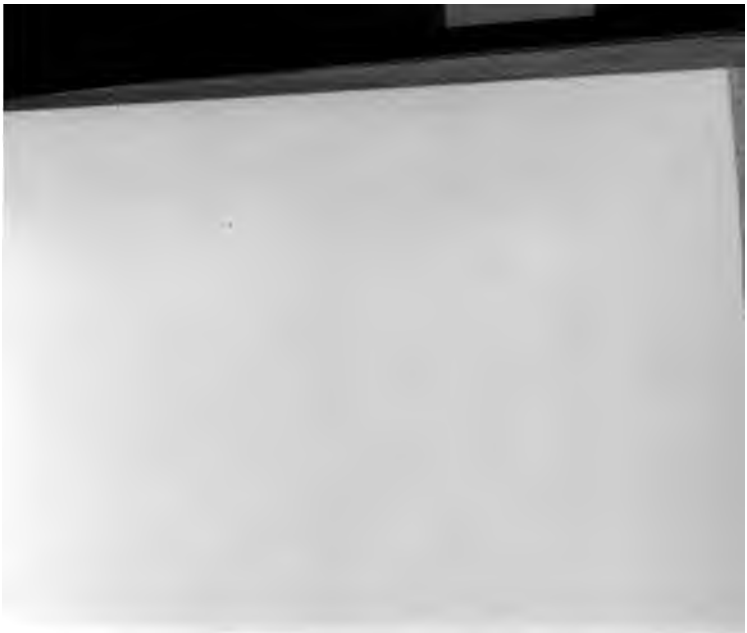
AS hate is oft conceiu'd vpon no cauſe,

Dionysius being ouer-come with rage,
Stabd to the heart his innocent poore Page.
Periander, angry and misse-gouerned,
His deare wife most vnkindly murdered.
Archytas, though his bond-man did amisse,
Yet in his anger he refus'd to smite him.
Euripides, held nothing in a man
Of more defect, than sterne impatience.
The elder *Cato* counsail'd angrie men,
To banish rage, if they desir'd long life.

Of Gluttonie, &c.

Gluttonie, drunkennesse, and lewd excesse,
Is the high-way to woe and wretchednesse.

WHo daily taste neat wine, do water loath.
Disorder breeds by heating of the blood.
Aduantage feeds him fat, while men delay.
In Italie, the fat, faire, slicke and full,
Are better lik'd than leane, lanke, spare and dull.
Seuer'd men best gesse the sweetnesse of a feast.
Worldlings (like Antes) eat vp the gaines of men.



Things vndigeſted, neuer turne to blood.
Steele is the glaſſe of beautie for our ſight,
But wine is tearm'd, the mirrour of the mind.
A beaſtly ſhape with brutiſh ſoule agrees.
Sea-banquets made by Courtiers, want no cates.
It's good in health to counſell with a Leach.
It's good abſtaining from ſuperfluous feaſts:
Where too much feeding maketh men brute beaſts.
Wine burnes vp beautie, and prouokes on age.
No ſecrecie abides, where liues exceſſe.
Exceſſe is nothing elſe, but wilfull madneſſe.
He that delights in pampering vp himſelfe,
Is chiefeſt ſeeker of his bodies ſhame.
Chaſtities daunger waits on drunkenneſſe.
Wine is the earths blood, and th'abuſers blame.
A double fire in man, is wine and youth.
Gluttonie dryes the bones, more thereby die
Than in a kingdome periſh by the ſword.
Surfet hath ſickneſſe to attend on him.

Similies on the ſame ſubiect.

AS corporall faſting quickens vp the ſoule,
So too much feeding doth depreſſe it downe.
As ſable clouds obſcure the ſiluer Moone,
So gluttonie dimmes glorie of the mind.
As birds with weightie bodies hardly flie,
So men o're-come with drinke, ſcant rightly goe.
As too much wet doth cauſe a moorish ground,
So too much drinke doth make a muddie mind.
As ſhips of lighteſt burden lightlieſt ſaile,
So minds of quickeſt motion are moſt apt.
As drowſie ſouldiours are vnfit for fight,
So drunken humours are not meet for men.

Examples likewiſe on the ſame.

THe Tyrant *Dionyſius*, by much drinke,
Loſt vtterly the benefit of ſight.
Arnulius in his beaſtly drunkennes,
With his owne daughter inceſt did commit.
Ptolomie ſlew his father and his mother,
Through wine and women, dying like a beaſt.
Gaza the Emperour three dayes feaſting ſate,
Seru'd by the order of the Alphabet.
Men giuen to belly-ſeruice, *Plato* ſaith,
Deſerue no better name, than brutiſh beaſts.
Exceſſe (ſaith *Tullie*) is a teſtimonie
Of ſoules incontinence, and baſe deſires.

Of

Words are but ſhadowes of a further ſmart,
But inward griefe doth truly touch the heart.
Sower is the ſweet that ſorrow doth maintaine.
A heauie heart, with ſorrowes pipe muſt daunce.
Sorrow her ſelfe, is in her ſelfe confounded.
Where ſorrow ſerues for food, where drinke is teares,
There pleaſure ſighes amiaſt cu
Sighes often ſue, but ſeldome t ce.
We may conclude our words, b es.
Great griefes are mute, when m chearely ſpeake.
What bootes it plaine that cann reſt,
Or ſow warme ſorrowes in a fru re?
Nothing auaileth griefe, when enie.
Cares, cloſe conceal'd, doe agg the paine.
It's eaſe to tell the cares that in ouch.
Men tarne with tempeſts, ſafe rriu'd at laſt,
May ſit and ſing, and tell of ſorrowes paſt.
Well fitteth moane the mind, neer kill'd with care.
A double griefe afflicts concealing hearts.
One louing hower quits many yeares of griefe.
When thou doſt ſeeke thy conſtiance vext with griefe,
Thy ſelfe purſueſt thy ſelfe, both rebel, and thiefe.
All earthly ſighes can nought but ſorrow breed.
Woe waſteth old, by being ſtill renew'd.
Woe neuer wants, where euery cauſe is caught.
When ſorrow eare is feaſted in our eyes,
What-e're we ſee, encreaſeth miſeries.
Men change the aire, but ſeldome change their cares.
Griefes are long liu'd, and ſorrowes ſeldome die.
Griefe need no feigned action to be taught.
Know how to weepe when mightie griefes conſtraine,
Vſe teares and ſighes are meerely ſpent in vaine.
Sorrow growes ſence-leſſe, when too much ſhe bears.
We need not cheriſh griefes, too faſt they grow.

Woe

Woe be to him that dyes of his owne woe.
To meane eſtate, but common woes are knowne,
But crownes haue cares that euer be vnknowne.
Sorrow doth make the ſhorteſt time ſeeme long.
One griefe conceal'd, more grieuous is than ten.
From ſtrongeſt woe we hardly language wreſt.
Oft times is haps, that ſorrowes of the mind
Find helpe vnſought, that ſeeking cannot find.
Huge horrors, in high tydes of griefes are drown'd.
Woe paſt may once laugh preſent woe to ſcorne.
Griefe caueth deepeſt, comming from the heart.
Enough of griefe it is to penſiue minds,
To feele their faults, and not be further vext.
Care makes men paſſionate, and ſorrow dumbe.
High floods of ioy, oft falls by ebbes of griefe.
No note is ſweet, where griefe beares all the ground.
It's euer pleaſing for a man to heare,
Thoſe griefes diſcourſt, that once were hard to beare.

Sorrow concludes not when it ſeemeth done.
Conceit deriues from ſome fore-father griefe.
Conceiued griefe rebounds where it falls:
Not with the emptie hollowneſſe, but weight.
Things paſt redreſſe ſhould be as free from care.
It is no loſſe to be exempt from care.
Againſt a chaunge, woe is o're-run with woe.
Woe with the heauier weighe doth alwaies ſit,
Where it perceiues it is but faintly borne.
The deepeſt cares cure not the ſmalleſt griefe.
Sorrow is mortall enemie to health.
Griefe wanteth words to vtter what it would.
Fell gnarling ſorrow hath leaſt power to bite
The man that mockes it, and doth ſet it light.
No need to haſten care, it comes too ſoone.
Griefes beſt redreſſe, is the beſt ſufferance.
Griefe finds ſome eaſe by him that beareth like.
Sharpe ſorrowes tooth doth neuer rankle more,
Than when he bites, and lanceth not the ſore.
The hearts deepe ſorrow hates both light and life.
Mirth may not ſoiourne with blacke male-content.
What helpeth care, when cure is paſt and gone?
Each ſubſtance of a griefe hath twentie ſhades,
Which ſhewes like griefe it ſelfe, yet is not ſo.
It is ſome eaſe our ſorrowes to reueale.
Sorow doth euer long to heare the worſt.
Long are their nights whoſe cares doe neuer ſleepe.
The eyes of ſorrow glaz'd with blinding teares,
Deuides one ſhine entire to many obiects.
No farre remooue can make ſterne ſorrow leſſe,
Care-charming ſleepe, is ſonne of ſable night.
Idlely we grieue, when fruitleſſely we grieue.
Their legges can keepe no meaſure in delight,
Whoſe hearts doe hold no meaſure in their griefe.

They

They that report griefe, feele it for the time.
Sad ſoules are ſlaine in merrie companie.
Griefe is beſt pleas'd with griefes ſocietie.
In wooing ſorrow, it is beſt be briefe,
When wedding it, there is ſuch length in griefe.
Great griefe grieues moſt at that would do it good.
Griefe dallied with, nor law nor limit knowes.
A wofull hoſteſſe brookes no merrie gueſts.
Ech thinks him-ſelfe to ſetch the deepeſt grone,
Becauſe he feeles no ſorrow but his owne.
Diſtreſſe likes dumps, when time is kept with teares.
Woe is moſt tedious when her words are briefe.
Though woe be heauie, yet it ſeldome ſleepes.
Kind fellowſhip in woe, doth woe aſſwage,
As Palmers that makes ſhort their pilgrimage.
Loue ne're ſo loyall, is not free from care.
Weepe ne're ſo long, yet griefe muſt haue an end.
Of ſorrow, comes but fancies and fond dreames.
True ſorrow then is feelingly ſuffi'd,

Which ſet on ringing, with his owne weight goes.
Sorrow beſt ſpeakes by ſignes of heauie eyes.
On greateſt charge, the greateſt care attends.
Dombe is the meſſage of a hidden griefe.
Sorrow breakes ſeaſons, and repoſing hours:
Makes the night morning, and the noon-tyde night.
Our inward cares are moſt pent in with griefe.
Sad cares, mens eyes doth alwayes open keepe.
Short walkes ſeeme long when ſorrow metes the way.
Sorrow hath onely this poore bare reliefe,
To be bemoand of ſuch as wofull are.
Wounds helpe not wounds, nor griefe eaſe grieuous deeds.
Exceſſe of ſorrow liſtneth no reliefe.
Paſſions encreaſing, multiply complaints.
To moane anes care, yet cannot helpe his thrall,
It kills his heart, but comforts not at all.
No griefe like to the bondage of the mind.
No outward vtterance can commaund conceit.

Similies on the ſame ſubiect.

AS fire ſuppreſt, is much more forcible,
So griefes conceal'd, vrge greater paſſions.
As ſtreames reſtrain'd, breake through or ouer-flow.
So ſorrow ſmother'd, growes to greater woe.
As tendreſt wood is moſt annoyed of wormes,
So feebleſt minds doth ſorrow moſt afflict.
As clouds doe rob vs of faire heauens beautie,
So care bereaues vs of our ſpeeches libertie.
As the ſweet rote doth grow among the bryars,
So oft in ſorrowes ſome content is found.
As diſcreete Pylots doe for ſtormes prepare,
So in our ioy let vs prouide for care.

Exam-

Examples likewiſe on the ſame.

Coriolanus, finding his offence
For warring gainſt his country, dyde with griefe.
Torquatus, baniſht from his fathers houſe,
For griefe thereof did raſhly ſlay him-ſelfe.
The Romane matrons for a whole yeares ſpace,
Sighed and ſorrowed for *Brutus* death.
Lepidus grieuing long his wiues abuſe,
Shortned his owne dayes with conceit of griefe.
The Pythagorians alwaies had this poeſie:
The heart ought not be eaten with ſad griefe.
Cicero thought, the minds chiefe enemies,
Were melancholly griefes, and penſiues.

Better firſt feare, than after ſtill to feare.
Danger deuiſeth ſhifts, wit waits on feare.
Abhorre ſinne paſt, preuent what is to come,
Theſe two are things feare not the day of doome.
The bait in ſight, the booke much leſſe is fear'd.
Who euer feares, is better neuer feare.
To loue for feare, is ſecretly to hate.
Feare is companion of a guiltie mind.
Faint feare and doubt ſtill taketh their delight
In perile, which exceed all perill might.
Fidelitie doth flye where feare is hatcht.
Feares vrge deſpaires, ruth breeds a hopeleſſe rage.
By needleſſe feare, none euer vantage got.
The benefit of feare, is to be wile.
Who would not die, to kill all murdering griefes?
Or who would liue in neuer-dying feares?
Feare giueth wings, and need doth courage teach.
Fond is the feare that finds no remedie
The dread of dying, payes death ſeruile breath.
Who liues content, need feare no frowning fate.
To feare the foe, when feare oppreſſeth ſtrength,
Giues in our weakneſſe, ſtrengthning to the foe.
Feare finds out ſhifts, timiditie is ſubtill.
No greater hell than be a ſlaue to feare.
Birds feare no buſhes that were neuer lim'd.
The guilt being great, the feare doth more exceed.
Feare, and be ſlaine, no worſe can come to fight:
And fight and dye, is death deſtroying death.
Loue thriues not in the heart that ſhadowes feare.
Againſt loues fire, feares froſt can haue no power.
The Lyons roaring, leſſer beaſts doe feare.
Doubt takes ſure footing oft in ſlipperie wayes.
Huge rockes, high windes, ſtrong pyrats, ſhelues and ſands,
The merchant feares, ere rich at home he lands.

Delay breeds doubt, and doubt brings on diſmay.
A fearefull thing to tumble from a crowne.
Giue no beginning to a doubtfull end.
It's fearefull ſleeping in a ſerpents bed.
Extreameſt feare can neither fight nor flye,
But coward-like, with trembling terrour die.
Our owne examples makes vs feare the more.
Feare that is wiſer than the truth, doth ill.
Greatneſſe that ſtandeth high, ſtands ſtill in feare.
Feare caſts too deepe, and euer is too wiſe.
Who feares a ſentence, or an old mans ſaw,
May by a painted cloth be kept in awe.
The doubtfull can no vſuall plots endure.
A moderate feare fore-caſts the worſt of ill.
It's vaine to feare the thing we cannot ſhun.
Better to feare thy choice, than rue thy chaunce.
He rightly may be tearm'd a valiant man,
Whome honeſt death doth not affright with feare.
Diſtracted terrour knowes not what is beſt.

Cold doubt cauils with honour, feareth fame,
And in the end, feare weighes downe faith with ſhame.
Diſſention euer-more breeds greater doubt.
We ſoone beleeue the caſe we would haue ſo.
A fearefull looke bewrayes a guiltie heart.
Death is farre ſweeter than the feare of death.
It's better much, to ſuffer that we feare,
Than ſtill by feare, to liue in martyrdome.
Continuall griefe, is feare beyond all feare.
Baſeneſſe aduanced, purchaſeth but feare.
Who walke in feare, ſuſpect the pathes they tread.
Death being aſſur'd to come, deſerues no feare.
Whiles timerous knowledge ſtands conſidering,
Audacious ignorance performes the deed.
He that knowes moſt, the more he hath to doubt.
Better miſtruſt too ſoone, than rue too late.
We deeme things doubtfull, breed not contentation.
Where men leaſt feare, there harme they ſooneſt find.
Wicked men commonly are void of feare.
And therefore daunger alwaies with them beare.
Loue neuer was without both feare and teares.
Feare lendeth wings for aged folke to flie.

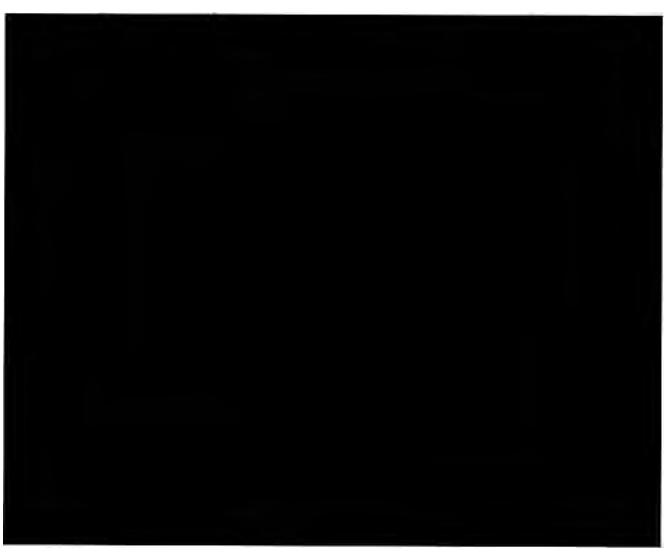
Similies on the ſame ſubiect.

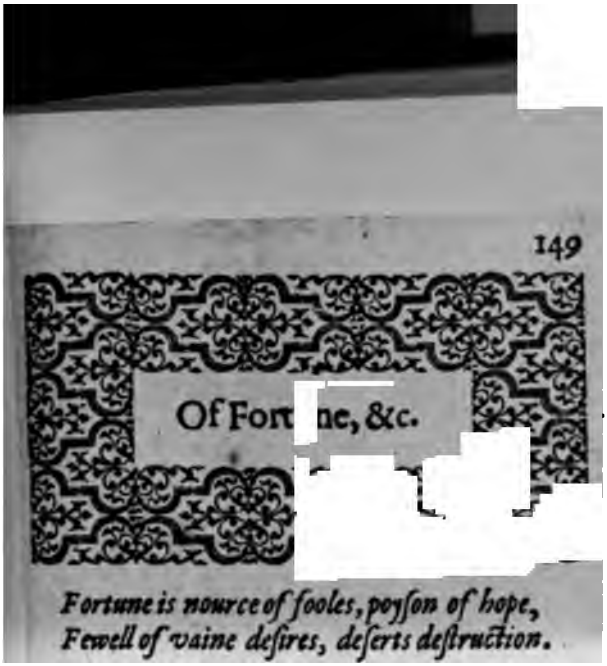
AS ſuddaine bleeding, argues ill enſuing,
So ſuddaine ceaſing is fell feares renewing.
As leaking veſſels cannot long endure,
So fearefull minds haue ſlender permanence.
As nettles haue no prickes, and yet doe ſting,
So feares haue little motion, yet oft kill.
As ſalt ta'ne moderately doth reliſh meat,
So diſcreet feares doe often benefite.
As in calamitie good friends auaile,
So ſound aduiſe aduantageth in feare.

As wrong ſuſpitions are but mens diſgrace,
So needleſſe feares declare but want of wit.

Examples likenig on the ſame.

Claudius being giuen to feare, his mother ſaid,
Nature begun, but had not finiſht him.
Midas grew deſperate by his fearefull dreames,
That to be rid of them, he ſlew him-ſelfe.
Ariſtodemus fear'd with howling dogges,
Tooke ſuch conceit, that ſoone he ended life.
Nicias th'Athenian, through cowardly feare,
Loſt many famous opportunities.
Tully ſaith, Much more euill is in feare,
Than in the thing that doth procure the feare.
Solon gaue inſtance to his country-men,
That ſhame did euermore attend on feare.





Of Fortune, &c.

Fortune is nource of fooles, poyson of hope,
Fewell of vaine desires, deserts destruction.

WHat fortune works, seemes not alwaies pretended.
Fortune not alwaies doth poure forth her bagges.
Fortune in tariance, to her selfe is straunge.
Fortune her gifts in vaine to such doth giue,
Who when they liue, seeme as they did not liue.
The end is it that maketh fortune good.
The sea of fortune doth not alwaies flow.
Hap commeth well although it come but late.
When Fortune all her vtmost spight hath shewen,
Some blisse-full houres may ne're-thelesse appeare.
Fortune's not alwaies good, nor alwaies ill.
Fortune doth some-times laugh as well as lower.
Misfortune followes him that tempteth fortune.
How can mischaunce vnto that ship betide,
Where fortune is the pylot and the guide?
Fortune oft hurts, when most she seemes to helpe.
Wisdome predominates both fate and fortune.
Oft where best chaunce begins, ill chaunce doth end.

Delay breeds doube, and doubt brings on disaster.
A fearefull thing to tumble from a crowne.
Giue no beginning vn a doubtfull end.
It's fearefull sleeping in a serpents bed.
Extreamest feare can neither fight nor flye,
But coward-like, with trembling terrour die.
Our owne examples makes vs feare the worse.
Feare that is wiser than the cruth, doth ill.
Greatnesse that standeth high, stands still in feare.
Feare casts too deepe, and ever is too wise.
Who feares a sentence, or an old mans saw,
May by a painted cloth be kept in awe.
The doubtfull can no vsuall plots endure.
A moderate feare fore-casts the worst of ill.
It's vaine to feare the thing we cannot shun.
Better to feare thy choice, than rue thy chaunce.
He rightly may be storm'd a valiant man,
Who cowes himself death doth not affright with feare.
Distracted terrour knowes not what is best.
No feare of death (should fortune
Dread of vnknown
Feare

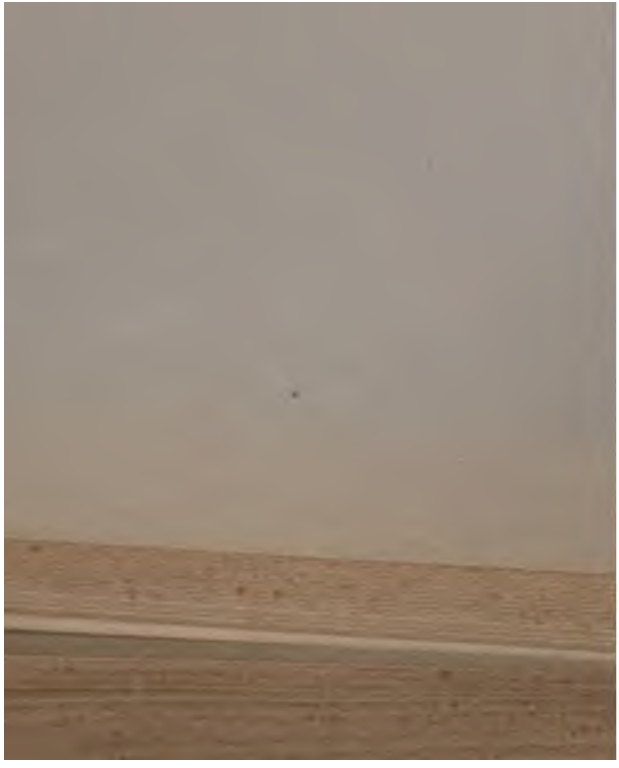
Misfortune is attended by reproch:
Good fortune, fame and vertue ſtellifies.
Th'euent oft-times makes foule faults fortunate.
What follie hurts not, fortune can repaire.
Like clouds continually doth fortune chaunge.
Where Fortune doth her bountie franke beſtow,
There heauen and earth muſt pay what ſhe doth owe.
Miſhaps are maſtred by diſcreet aduiſe.
The helpe-leſſe hap, it booteth none to grieue.
Misfortune waits aduantage to entrap.
Misfortunes power can neuer foyle thy right,
Doe thou but beare a mind in her deſpighte.
Misfortune followes many ouer-faſt.
Where firſt miſhap began, there will ſhe end.
A chaunce may win, what by miſchance was loſt.
Where great miſhaps our errours doth aſſaile,
There doe they eaſieſt make vs ſee our faults.
Nimble miſchaunce, is verie ſwift of foot.
Silent miſhap diſcloſeth mourning griefe.

[redacted]

Of Fortune, &c.

Fortune is nource of fooles, poyſon of hope,
Fewell of vaine deſires, deſerts deſtruction.

WHat fortune works, ſeemes not alwaies pretended.



Fortunes being equall, are loues fauorites.
Where Fortune fauours much, ſhe flatters more.
Nothing is ours that we by hap may loſe:
What neareſt ſeemes, is fartheſt off in woes.
Birth many times by fortune is abas'd.
Fortune in ſleepers nets poures all her pride.
To painfull perſons fortune is ingrate.
When Fortune doth moſt ſweetly ſeeme to ſmile,
Then ſeeme ſhe frownes, ſhe laughes but little while.
Few reape the ſweete, that taſte not of the ſower.
Whome fortune ſcornes, the common people hate.
Truſt not to Fortune when ſhe ſeemes to ſmile,
For then ſhe doth intend the greateſt guile.
Fortune is tear'med a bog or dauncing mire.
Fortune, though fickle, ſometime is a friend.
Fortune helps hardie men, but ſcorneth cowards.
Long-paſſed cares renew againe their courſe,
When fatall chaunce doth chaunge from bad to worſe.
Fortune can take our goods, but not our vertues.

Similies on the ſame ſubiect.

EVen as the racket takes the balls rebound,
So doth good fortune catch ill fortunes proofe.
As winds blow ſome men good, and other harme,
So fortune friending ſome, on others frownes.
As Archers alwayes cannot hit the white,
So no man may of fortune alwaies boaſt.
As glaſſes ſhew the figure of the face,
So doe our fortunes beſt diſcloſe our minds.
As Hedge-hogs doe fore-ſee enſuing ſtormes,
So wiſe men are for fortune ſtill prepar'd.
As haile hurts not the houſe, though makes a noiſe,
So haps may daunt, but not diſmay the mind.

Examples likewiſe on the ſame.

SOlla for multitude of high good haps,
Would often ſay: That he was Fortunes child.
Cæſar ſaid to the Pilot in a ſtorme:
Feare not, thou carieſt Cæſar and his fortune.
Auguſtus wiſhed *Scipios* valiancie,
And *Pompeys* loue, but Fortune like him-ſelfe.
Paulus Aemilius greatly feared Fortune,
Chiefly in thoſe things which he held diuine.
To him whoſe hope on fortune doth depend,
Nothing can be aſſured, *Tully* ſaith.
Pindarus ſaid, the Romanes did rely
Only on Fortune, as their patroneſſe.

Of

Of Fate, &c.

Deſtinie, or the firme decree of Fate,
Is ſure to happen, be it ſoone or late.

NO priuiledge can from the fates protect.
The fates farre off fore-ſeene, come gently n
Men are but men in ignorance of fate,

Things which preſage both good and bad there be,
Which fate fore-ſhewes, but will not let vs ſee.
Our frailties doome is written in the flowers.
Fate cannot be preuented, though fore-knowne.
Walles may a while hold out an enemie,
But neuer caſtle kept out deſtinie.
Errours are neuer errours but by fate.
No prouidence preuenteth deſtinie.
Thoſe fates that one while plague poore men with croſſes,
Another time prouide to mend their loſſes.
The faireſt things are ſubiect ſtill to fate.
No man is ſure what finall fruits to reape.
Men attribute their follies vnto fate,
And lay on heauen the guilt of their owne crimes.
What happens me this day, may you the next.
He thriueth beſt that hath a bleſſed fate.
Fatall is that aſcent vnto a crowne,
From whence men come not, but are hurled downe.
What fate intends, follie cannot fore-ſtall.
Whome fate caſts downe, hardly againe recouers.
The breach once made vpon a battered ſtate,
Downe goes diſtreſſe, no ſhelter ſhrouds their fate.
Force cannot winne, what fate doth contradict.
Men are but men, and may not know their lot.
When men doe wiſh for death, fates haue no force,
But they (when men would liue) haue no remorſe.
It fatall is to be ſeduc'd with ſhewes.
To alter courſe, may bring men more aſtray.

Similies on the ſame ſubiect.

Like as the day cannot preuent the night,
So vaine it is againſt the fates to fight.
As with the worſt, fate ſpareth not the beſt,
So faults are eaſier looke in, than redreſt.

Euen

Euen as the ſtarres and ſands haue wondrous date,
So are our liues ſubiect to nought but fate.
As cities are o're-come by batterie,
So all on earth muſt yeeld to deſtinie.
As lookes of loue oft ſhadow inward hate,
So times faire hope is ſhortned ſoone by fate.
As flowers in morning freſh, oft fade ere night,
So fate cuts off what goodlieſt ſeemes in ſight.

Examples likewiſe on the ſame.

AS *Bibulus* in triumph rode through Rome,
His fate was with a tyle-ſtone to be ſlaine.
Aurelius ſiſter, *Lucia*, by her needle
But prickt her breaſt, and dyde immediatly.
Cnaius Ruffinus, combing of his head,
One of the teeth bereft him of his life.
Mithridates, ſuppos'd mens deſtinies

[redacted]

Of the Mind.

The Mind is that bright eye, which guides the ſoule
And gouernes men in all their actions.

THe mind is free, what euer man afflicts.
Libertie is the minds beſt liuing fame.
Hope of long life, is balefull to the mind.
O're-many thoughts, maze-like the mind enclyſt
Confuſedly, till order them diſpoſe.
Patience doth giue a troubled heart delight.
Patience is the true touch-ſtone of the mind.
The griefes of troubled minds, exceed beliefe.
When roomes of charge are giuen to minds of praiſe,
Then maieſtie doth ſhewe her brighteſt rayes.
The gentle mind, by gentle deeds is knowne.
The nobleſt mind, the beſt contentment hath.
No deuiliſh thoughts diſmay a conſtant mind.
Fame, cheriſher of honour-breathing hearts.
Is valours friend, and nource of ſacred Arts.
By outward lookes, the mind is oft diſcern'd.
The mind diſcernes, where eyes could neuer ſee.
A yeelding mind doth argue cowardiſe.

The action and affection of the heart,
Two wayes whereby a chriſtian playes his part.

The vertuous mind beares patiently all wrongs.

Ill may a ſad mind forge a merrie face.

The higheſt lookes haue not the higheſt minds.

The careleſſe man with vnatuiſed mind,
Doth blindly follow euery puffe of wind.

Free is the heart, the temple of the mind.

Mens bodies may be ours, their minds their owne.

The mind of man doth many times behold,
That which fraile ſight can neuer reach vnto.

Great hearts will breake before they yeeld to bend.

A priuat mind may yeeld, yet cares not how.

Mans mind a mirrour is of heauenly ſights:
A brieſe wherein all marualles ſummed lye.

No man can ſlay the mind reſolu'd to die.

Our ſeeming each man ſees; God knowes the heart.

The mind a creature is, yet can create,
And adde to natures patternes higher skill.

The glorious ſplendour of the firmament,
The mind ſtoopes to no dread, though fleſh be fraile.
Little perſwaſion mooues a wicked mind.
It's pittie gold ſhould ſunder vertuous minds.
He doth but pine among his delicates,
Whoſe troubled mind is ſtaſt with diſcontents.
The heart oft ſuffers for the eyes offence.
Much promiſeth the mind, if fate as much.
Great is the will, but greater farre the mind.
In caſe of iarre, when as one man eſpyes
Another's mind like his, then ill breeds worſe.
Hire of a hireling mind, is earned ſhame.
The guiltie mind hath neuer quiet life.
The bodies reſt, is quiet of the mind.
Agrieued w:rds ſeldome weigh the intent,
But alwaies iudge according to th'intent.
The mind well bent, is ſafe from any harme.
Cares cruell ſcourge doth greatly whip the mind.
No plague is greater than the griefe of mind.
The feeble mind through weakneſſe coines new feares:
When ſtronger hearts their griefes more wiſely beares.
Ignorance is the deadly night of mind.
Mens faces gliſter when their minds are blacke.
The face is held the Herald of the mind.
Whereas the mind is willing and addict,
Examples are more forcible and ſtrict.
The greateſt minds doe aime at greateſt things.
Pithie demaunds are whetſtones to the mind.
The faireſt face may haue the foulеſt mind.
All impious minds, though their forecaſts be great,
They cannot hide them from the greate I great.
The minds old habit hardly will be chaung'd.
Pure is the mind that neuer meant amiſſe.
Where mind conſents not, faults deſerue excuſe.

When

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AS *Ribaldus* in triumph rode through Rome,
His fate was with a tyle-ſtone to be ſlaine.
Aurelius ſiſter, *Lucia*, by her needle
But prickt her breaſt, and dyde immediatly.
Cneius Ruffinus, combing of his head,
One of the teeth bereft him of his life.
Mathridates, ſuppoſ'd

When many tunes doe sweetly symphonize,
Is conquers hearts, and kindly them compounds.
Dombe plaints in feeling minds, make greatest noise.
The mind by wrong is made a male-content.

Similies on the same subiect.

AS Scales by poise are mounted vp and downe,
So too and fro conceits doe vrge the mind.
As tender trees bend euery way we please,
So gentle minds are easily ouer-rul'd.
As heauines fore-tels some harme at hand,
So minds disturb'd, presage en'uing ills.
As sickly bodies brooke not heat nor cold,
So crazed minds dislike of euery thing.
As working vessels are by vent kept sound,
So troubled minds by conference find ease.
As fennie grounds send forth vnsauorie sents,
So bad minds blunder out distempered thoughts.

Affection, and ſweet fancies ſecret fire,
Kindle the coales, that quicken vp deſire.

WHere we affect, we ſeldome find defect.
Of things vnknowne, we can haue no deſire.
Men oft affect them, that doe loue them leaſt.
And leaſt doe loue them whome they ſhould like beſt.
That one deſires, another doth diſdaine.
Affection by the countenance is deſcried.
Full eaſily the fault may be redreſt,
Where kind affection onely hath tranſgreſt.
Kindly affection, youth to liue with youth.
Trueſt affection doth no bounds retaine.
Affection is a fierce, yet holy fire:
Free of him-ſelfe, and chain'd to ſtrong deſire.
Deſire, with ſmall encouraging growes bold.
It's eaſie to deſire, but hard to chuſe.
Affections ſpeech, that eaſily can diſſolue,
Doth moiſten Flint, yet Steele in ſtiffe attire.
The ſea hath bounds, but deep deſire hath none.
In darkeſt nights, deſire ſees beſt of all.

Sweet are the kiſſes, the embracements ſweet,
When like deſires, with like affections meet.

Affections haue regards no oathes nor lawes.
Luke-warme deſires beſt fit with crazed loue.

Affection is a coale that muſt be cool'd:
Elſe ſuffered, it will ſet the heart on fire.

Entire affection hateth nice coy hands.
Affection will like fire, him-ſelfe betray.

Affection faints not like a pale fac'd coward,
But then woos beſt, when moſt his choiſe is froward.

The coales are quicke, where fancie blowes the fire.
Deſire can make a Doctor in a day.

Where loue doth reigne, diſturbing iealouſie
Doth call him ſelfe, affections Sentinell.

Fauour and grace, are tearmed fancies fuell.
An equall age doth equall like deſires.

Bad mens affections, turne to feare and hate:
And hate, to danger and deſerued death.

That's hardly kept, which is deſir'd of many.

Desire is life of loue, and death of feare.
Death is the finall end of all desires.
Nothing can quench an infinite desire,
Once kindled through the first conceiued fire.
And sighes doe shew the heat of hearts desire.
Desire controld, doth aggrauate desire.
Desire being fierce, is spring of sighes and teares.
Men once degenerate and growne deprest,
Are pleasd to share affections with a beast.
Desire doth spring from that we wish and want.
Fancie is blind, deafe, and incredulous.
Fancie is watchfull, and doth seldome sleepe.
Fancie compeld, to Lute-strings is compar'd,
Which ouer-stretcht, doe cracke before they sound.
Lawfull desires, are honesties best notes.
Affection's rest lesse, yet (being perfect) end-lesse.
Delay is preiudiciall to desire.
The greater part leane to example so,
That what they fancie, they will scant forgoe.
Fancies best eure, is mutuall affection.
Fancie soone fires, but long before it quench.
When loue leads lookes, no compasse keepes desire.
A hot desire, on present heat doth dote:
When cold repentance will it not fore-note.
Low fortunes often times haue high desires.
Like fortunes globe, euen so is fancies seat.
Appetites flame, with wisdome best is quencht.
There neuer did all circumstances meet,
With those desires which were conceiu'd before.
Affection brooketh no diuision.
Sleepe hath no priuiledge ouer desire.

Similies on the ſame ſubiect.

AS poyſon ſweetly mixt is ſooner ta'ne,
So fancie cloſe conceal'd, is ſooneſt fed.
As Chryſolites are prooued in the fire,
So is affection in enforc'd reſtraint.
As cities wanting Magiſtrates, decay:
Euen ſo deſire vngouern'd, hurts it ſelfe.
As all the world were darke but for the Sunne,
So life, but for affection, were vnſure.
As ſteele brings fire from the hardeſt flint,
So fancie mollifies the ſtearneſt mind.
As Almond trees in age doe beare moſt fruit,
So yeares doth beſt approoue affections.

Examples likewiſe on the ſame.

[redacted]

Of Disdaine, &c.

Contempt and Scorne, are Wits infirmitie,
Wherwith Disdaine and Scoffes keepe company.

FLint, frost, disdaine; weares, melts, and yeelds we see.
Things long in getting, quickly are disdain'd.
Present disdaine oft after-loue diuines
Prayers preuaile not, where is coy disdaine?
Better to die a thousand deaths and more,
Than liue contemn'd, that honour'd [illegible].
Disdaine deliuers a depraued mind.
Griefe often-times giues place to nice disdaine.
Too much precisenesse sauours of [illegible] loue.
Gibing demaunds deserue scorne full replyes.
Neither can wit [illegible] Art [illegible] any [illegible].
Where a [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].
Presumption giues no [illegible], but [illegible].
Despised men on earth, must [illegible] [illegible].
There must be some contempt, [illegible] plagues ensue.
Disdaine attends where greatest [illegible] [illegible].
In high [illegible], loue is a [illegible]
And [illegible] flames doe [illegible] [illegible].

Similies on the ſame ſubiect.

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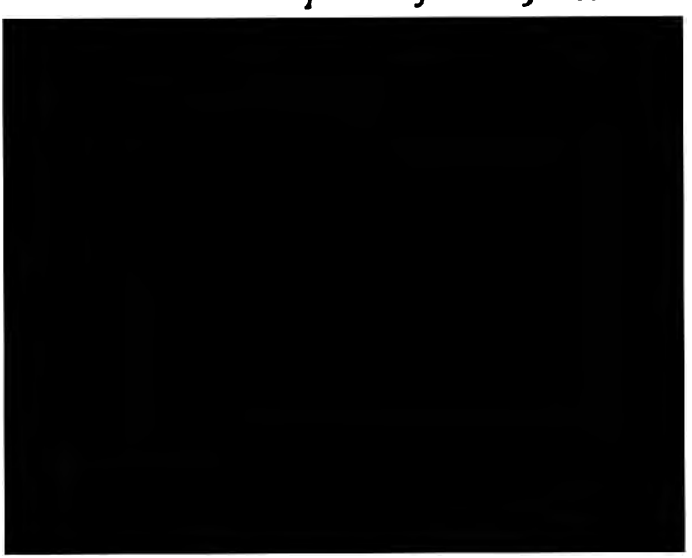

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Griefe often-times giues place to nice disdaine.
Too much preciseness sauours of selfe loue.
Gibing demaunds deserue scorne full replyes.
Neither can wit or Art take any place,
Where a iuerse scorne, with feare [illegible] deed.
Presumption giues no guerdon, but [illegible].
Despised men on earth, must [illegible].
There must be some contempt, ere plague ensue.
Disdaine attends where greatest [illegible] taunts.
In high disdaine, loue is a base [illegible]
And Cupids flames doe seeme [illegible].

Diſdaine repines at all good things it ſees.
They others vertues ſcorne, that doubt their owne.
Mocke none in need, beware thine owne miſhap.
Scoffes without feare, from follie doe proceed.
The choice is hard, where ſhame kills with griefe,
Or ſpeech reapes no reward, but baſe contempt.
To mocke a friend, is held no manly part.
Scorne can haue no reward, but like contempt.
Ieaſting is tollerable, but ſcorne moſt vile.
Diſdaine declares a proud preſuming heart.
Loues paſſion quenched by vnkind diſdaine,
Doth often times encreaſe the more deſire.
Scorning is artificiall inſanie.
Who ſcorneth moſt, ſhall be but paid with ſcoffes.
Scorne not thy wife, leſt ſcorn'd, ſhe do thee ſcathe.
Better an open foe, than ſcorntull friend.
Better be borne a foole, than wrong thy wit.
No mocker, but at length did meet his match.

[redacted]

Examples likewise on the same.

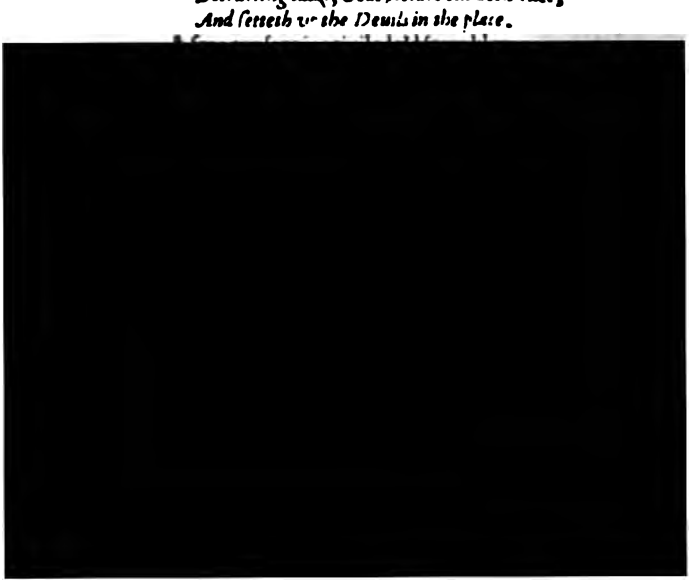
Aligula did couet his owne ease,
And yet disdain'd others should doe the like.
Sethonie cauſde the head of *Cicero*
a scorne, be set before him at his meat.
Plato, *Xenophon*, and *Demosthenes*,
Against each other were contemptuous.
Geta and *Antoninus*, being brethren,
Slew one the other through their priuat scorne.
Among all perturbations, *Tullie* saith,
Disdaine is most iniurious to it selfe.
And *Fabius Maximus* holds like conceit,
Affirming, nothing worser than contempt.

Of Slaunder, &c.

Slaunder and base Detraction, is the fruit
Of deuilish hearts, and foule polluted soules.

WHo liues, that standeth out of slaunders reach?
Detractions tongue, delights in all reports.

What likes not mallice, ſtraighe diſprais'd muſt be,
Slaunder is blind, and cannot vertue ſee.
In ſlaundring ſpeech, enuie takes pleaſure moſt.
With ſpightfull tongue detract no honeſt mind.
Doe what we will, we cannot ſcape the ſting
Of ſlaundrous tongues, that ſtill afreſh doe ſpring.
Take not away that thou canſt not reſtore:
Encreaſe not griefe, but rather ſalue the ſore.
Deteſtling ſpeech, of heauen doth not ſmell,
But rather ſtinking, like the pit of hell.
Leudneſſe is ſtill defam'd, and euer was.
Bold ſlaunders tongue, time neuer can ſuppreſſe.
Good words of all men gaineth land and praiſe,
Where ſlaunders are but counted caſt-awayes.
No ſecret's hid, where ſlaunder keepes the dore.
Detraction will not ſpare *Dianaes* name.
Detracting talke, Gods picture out doth race,
And ſetteth vp the Deuils in the place.



Flatterie, lyes, and ſlaunder, are ſworne friends.
Slaunder will wrong his friend behind his backe.
Slaunder like enuies dogge, detects the dead.
Slaunders like arrowes ſtaunch a wall rebound,
And ſcorn'ſt of all the ſlaunderer doth wound.
Slaunder being odious, ſo would others make.
Slaunder may barke at truth, but cannot bite.
All itching eares doe ſwallow many wrongs.
Who by his ſlaundring tongue his neighbour harmes,
Doth wound his owne ſoule by his wicked words.
Large ſlaunders are apparant ſignes of enuie.
Slaunder offends the liuing, gnawes the dead.
Patience is prooued by detraction.
No bane to friendſhip, worſe than ſlaunder is.

Similies on the ſame ſubiect.

AS Rats and Myce doe feed vpon our meat,
So ſlaunderers feed on fleſh of other men.
As diuers meats doe hurt digeſtion,
So changeable reports begetteth ſlaunder.
As Princes armes reach very farre in length,
So ſlaunder ſtretcheth vnto following times.
As deepe inciſions are for feſtred ſores,
So mightie meanes muſt cure vp ſlaunders wounds.
As vultures prey vpon dead carion,
So ſlaunderers feed vpon mens liuing names.
As Somners liue by peoples daily ſinnes,
So ſlaunders liue by killing mens good fame.

Examples likewiſe on the ſame.

NArſetes that renowmed Generall,
By ſlaunders was diſmiſſed from his charge.
When *Scipio* was by ſlaunder highly wrong'd,
His diſcreet anſwere ſoone acquited him.

Cal Rhodes.

Caliſthenes, *Parmenio*, and *Philotas*,
By ſlaundrous acculations loſt their liues.
Auguſtus pardon'd one that would haue ſlaine him,
But baniſht him that falſely ſlaundred him.
Diogenes affirmed, the ſlaunderer
Was worſe than any wild or furious beaſt.
Seneca ſaith, Of theeues men may beware,
But hardly ſhall they ſcape the ſlaunderer.

Of the Tongue, &c.

A ſoft ſlow tongue, true marke of modeſtie.
The leaſt diſcourſe is commonly moſt ſtout.
Preſumption's euer fulleſt of deceits,
And many times proud words haue poore effects.
Words are but ſhadowes of a further ſmart.
Things being twiſe told, the vulgar not allow.
The further men doe ſpeake of things well done,
They haue more mouthes, but not more merit wonne.
Not words, but deeds are ſtill reſpected moſt.
No charming words by dead tongues vttered are.
Of others faults what need we babble ſo,
When we our ſelues haue vices many moe?
Few words will ſerue a righteous cauſe to plead.
Great power haue pleaſing words, and mickle might.
Faire pleaſing words are like to Magique Art,
That doth the charmed ſnake in ſlumber lay.
With words and gifts, it's eaſie to attempt.
Speech doth preuaile, where weapons cannot win.
He that no more muſt ſpeake, is aſtined more,
Than they whome youth and eaſe hath taught to gloſe.
By good perſwaſion, what cannot be done?
Curſes, are but vaine breathings in the aire.
Curſes reſemble arrowes ſhot vpright,
Which falling downe, lights on the ſhooters head.
The tongues of dying men enforce attention,
The hearts aboundance iſſues from the tongue.
Still eaſie yeelding reaſon is quickly caught,
With what the mouth of grauitie hath taught.
Foule paiment for faire words is more than needs.
The tongues miſ-vſe oft breeds the bodies ſmart.
Sorrow makes ſilence her beſt Oratour.
Where words may make it leſſe, not ſhew it more.
In poore mens words, the rich haue ſmall delight.
Report can make a ſubſtance of a ſhade.

Fell

Folly doth guide the tongue that vainly ſpeakes,
And value is that which modeſt meaſure breakes.

In many words muſt needs be much amiſſe.
Mens thoughts and words nothing ſo oppoſite.
Few words among the wiſe haue greater grace,
Than long Orations with vnskilfulnes.
Words are the ſhadowes of our daily workes.
Superfluous ſpeech doth much diſgrace a man.
Griefe ſometimes doth diſtreſſed minds ſo wreake,
That heart were hurtleſs ere the tongue can ſpeake.
The tongue gads many times before the wit.
Much babling doth bewray great impudence.
Words are but fruitleſſe that infect the eare,
Without ſome ſweet impreſſion of the mind.
Wine often-times is cauſe of many words.
The fewer words, the more diſcretion.
That man may worthily be ſaid to dote,
That truſts faire words, and ſells his goods for ſmoke.

In many words is couched moſt miſtruſt.
Who fights with words, doth ſooneſt wound himſelfe.
Many repent the words that they haue ſpoke,
But neuer any, that they held their peace.
The coldeſt words, oft cooles the hotteſt throat.
Workes, and not words, doe moſt commend a man.
Spend ſtripes on him, whome words may not reſtraine:
Yet ſpend to mend by ſtrokes, but not to maime.
From feweſt words may great effects enſue.
Silence hath ſeldome yet made any ſad.
Whereas deſire doth vrge the tongue to ſpeake,
Somwhat muſt out, or elſe the heart will breake.
The tongue is call'd, the gate of life and death.
Who ſpeakes with heed, may boldly ſay his mind.
The man whoſe tongue before his wit doth run,
Oft ſpeakes too ſoone, and rues when he hath done.
A word once paſt, can be recalde no more.
Better be ſilent, than in vaine to ſpeake.
As good be dombe, as ſpeake and not be heard.

Similes on the ſame ſubiect.

AS one ſparke may procure a mightie fire,
So one ill tongue may cauſe great enmitie.
As riuers are bound in with bankes for ouer-flowing,
So reaſon ſhould reſtraine too lauiſh talking.
As gold boiles beſt when it doth bubble leaſt,
So mild deliuerance ſweetens beſt our words.
As ſilence is a gift deuoid of feare,
So talking is a thing to vrge ſuſpect.
As he beares miſerie beſt that hides it moſt,
So he declares leaſt wit that prateth moſt.
As we muſt giue account for idle ſilence,
So much more muſt we for our fruitleſſe talke.

Exam-

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Examples likewiſe on the ſame.

Pompey let burne his finger in the fire,
Rather than he would be too free of tongue.
Vlyſſes in his youth refrain'd from ſpeech,
Becauſe in yeares he would direct his tongue.
Great *Alexander*, gaue *Cherillus* coine
To hold his peace, and to forbeare to write.
Antigonus this leſſon taught his ſonne,
Firſt to learne ſilence, then to practiſe ſpeech.
Zeno reproued one that prated much,
And ſaid, his eares were founded on his tongue.
The tongue (ſaith *Ariſtotle*) blabs the mind,
And fooles or wiſe men ſoone thereby we find.

It's better to be blamed by a friend,
Than to be kiſſed of a flatterer.

Soothing gets friends, but truth doth purchaſe hate.
A ſeeming friend, is a deceitfull bogge.
Flatterie ſurmines not as the dead mans doore,
Like men haue eares, when tombes are deafe and poore.
Of falſe diſſembling, foulie muſt befall.
The beſt diſſembler, hath the braueſt wit.
It is eſteem'd no certaine way to thriue,
To praiſe the dead, but flattering men aliue.
Diſſembled holineſſe, is double crime.
Faire feigned tales conuey foule things from ſight.
Diſſembling ſometimes may attaine to ſame
Mens liues, their ſame, their goods, and all they haue.
Chuſe few friends, trie them, flatterers ſpeake faire.
Men ſtrew ſweet flowers to hide the deepeſt ſnares.
Mens pleas in loue, like painters penſils are,
Which figure ſhadowes, and the ſubſtance leaue.
Faire outward ſhewes proue inwardly the worſt.
Loue looketh faire, when hap is moſt accurſt.
The bridge of hypocrites is noted ſtill,
By alwayes ſteaking well, yet doing ill.
Flatterie doth verie ſeldome want rewards.
To flatter wiſe men, ſhewes diſcretions want.
When greateſt braues are brought to triall proofe,
The looſers are content to ſtand aloofe.
Flatterers reſpect their owne good, no mans elſe.
Better a wretch, than a diſſembler.
Falſe flatterers are worſe than greedie crowes:
The one deuoures aliue, the other dead.
Plaine and not honeſt, is too harſh a ſtyle.
Men ſtill doe ſoulleſt, when they faireſt ſpeake.
Fond Phyſiognomies complexion,
Guides not the inward diſpoſition.

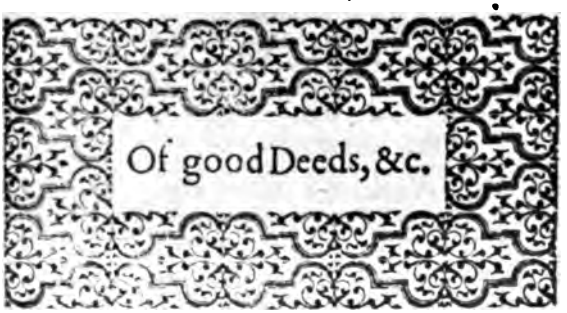
Better

Better offend with truth, than flattering praiſe.
Flatterers are nought elſe but trencher flyes.
True loue's a Saint, ſo ſhall ye true loue know,
Falſe loue's a Scithian, yet a Saint in ſhow.
Flatterie is the nource of wickednesſe.
Diſſembling weares a cloake, truth naked goes.
The ſmoothest lookes, doe ſoon'ſt of all beguile,
And oft are cloakes to cogitations vile.
Womens diſſembling hardly can be matcht.
A foe is better than a diſſembling friend.

Similies on the ſame ſubiect.

AS vultures ſleepe not where they find no prey,
So flatterers haunt not but where profit growes.
As vermine breed in places of moſt warmth,
So flatterers cling where beſt they find reliefe.
As Pilgrims creepe not but where is ſome croſſe,
So ſlye diſſemblers crouch not but for gaine.

Phocion said to king *Antipater*,
He could not be his friend and flatterer.
Wise men (sauh *Bias*) make not all their friends,
But haue a speciall eye to flatterers.



Of good Deeds, &c.

Good Deeds confound all bad, suppresse offence:
Correcting faults with loue and patience.

THat is a good deed which preuents the bad.
Good vowes are neuer broken by good deeds.
He that sets downe what gifts in goodnes lurke,
Shall breath him twise, before he end his worke.
In persons full of note, good deeds are done.
Vowes are but seeds, and good deeds are the fruits.
Good turnes ought not be held a seruile bond,
To bind their doers to receiue their meed.
That which doth good, disgraceth no degree.
We haue no good, that we can say is ours.
Of passed good to make a new discourse,
By double vsurie doth twise renew it.

Good lampes will shine till all their oyle be gone.
Each goodly thing is hardest to begin.
When as the doing good, n only thought
Worthy reward, who will be bad for nought?
Raise not the bad, to make the good complaine.
No good at all, with doing ill, is wonne.
Let vs not thinke, that that our good can frame,
Which ruin'd hath the Authors of the same.
They are too blame, which deeds well done wil wrest.
Good deeds, the cruelt'st heart to kindnesse brings.
Good done to any, doth impression strike
Of ioy and loue, in all that are alike.
Good deeds, are famishment vnto the deulll.
The end is crowne of euery worke well done.
Good still is best when it is soonest wrought,
For lingring-fauour euer comes to nought.
The way to good, is neuer learn'd too late.
Faults should be measur'd by intent, not deed.
Nothing so good, but may through guiltie shame.

There's nought ſo good, but ſtrain'd from that faire vſe
Reuolts to euill, and ſlumbers on abuſe.
Gold and baſe mould, no difference but by vſe.
Better to heare than doe what is not well.
For one offence, why ſhould a number fall,
Or prince ſinne be plagu'd in generall?
Seldome but ſome euill commeth ere the end.
Gay without good, is good hearts greateſt loathing.
For ſome defects giuing home faults the way,
Make many times bad actions well ſucceed.
Still the directeſt courſes beſt ſucceed.
Vertue conducteth to all things are good.
Firſt weigh the qualitie of each offence,
And thereunto apply the puniſhment.
What one thinkes good, another counts as vaine.
The higheſt iudger quickly can eſpie,
If faults or fraud doe vnder-covers lye.
Wiſdome directs to know the good from bad.
As oft as we doe good, wee ſacrifice.
The more our goodneſſe doth encreaſe,
The more our faults prepare them ſelues to God.
Truth is the guide to all good actions.
Neuer repent thee of thy well-done deeds.
The goodneſſe that proceed from ignorance,
Is like the hearbs that on a dunghill growes.
Good men doe ſtill delight in doing good.
Good deeds doe ſhew the fruits of zealous faith.

Similies on the ſame ſubiect.

AS hardeſt ſtones are pierc'd with ſofteſt drops,
So vertuous deeds reforme the looſeſt minds.
As fond behauiour moſt diſplaies a foole,
So honeſt deeds declare an honeſt heart.

As falling ſtarres are ſoone extinguiſhed,
So ſlight offences craue quicke pardoning.
As ſullein lookes bewrayes reuenge-full thoughts,
So mild aſpect declares a gentle heart.
As golden bridles better not a horſe,
So words without good deeds, ſhew not a man.
As bankets haue no grace, where wanteth gueſts,
So words are litle worth, where deeds come ſhort.

Examples likewiſe on the ſame.

Traians reproou'd for liſtning poore mens wrongs,
Said: None ſhould hinder him from doing good.
The Emperour *Iuſtinian* had great care,
Leaſt malice ſhould obſcure his well-done deeds.
Philip did thanke the woman for her checke,
And ſaid: Still chide me when I doe not well.
Auguſtus left his friend to iudgements triall,

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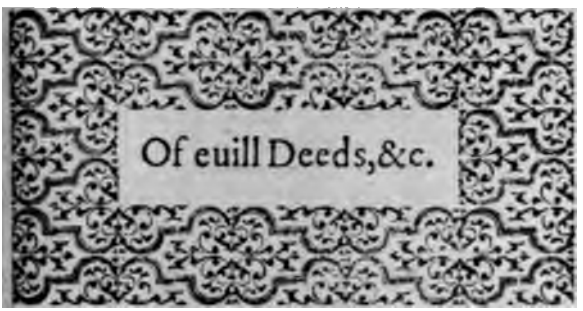
Of euill Deeds, &c.



Euill deeds and wicked, come from vicious minds:
And here, or some-where els, due vengeance finds.

EXtreamest ills, some time a loyp fiesse.
Ill hardly set on, is as hard got out.
Those things which we deeme good, oft prooue but ill.
Counsell that comes when ill hath done his worst,
Blesseth our ill, but makes our good [illegible].
To put backe ill, our good we must forbeare.
Euill tidings still doe faster flye than good.
Our greatest ills, we most of all mistrust.
A guiltie conscience, vrged with the thoughts
Of former ill done deeds, not easily eares.
Euils vnto euils, still conducters are.
Ill comes too soone, repentance oft too late.
Ill newes hath wings, and with the wind doth flye.
In the first rising, seeke to stifle ill,
Least it get head, and grow against thy will.
That daye's ne're ill, that brings a pleasing night.
Worse than the worst of euils, are wicked thoughts.
No blush can paint the shame is due to ill.

The

The apprehenſion of what e're is good,
Giues but the greater feeling to the worſe.
All wicked deeds doe wrathfull doomes procure.
In euills, counſell is the comfort chiefe.
Many times good doth grow by euils proofe.
By euill cauſes may be vnderſtood,
That their euents can neuer fall out good.
When ill is hapt, teares but encreaſe the ill.
Ill by example often gaineth good.
It's double griefe to ſee a helpleſſe ill.
Great men that will haue life doe for them ſtill,
Muſt beare them out, although their deeds be ill.
Good heart in ill, doth much the ill amend.
It's better to reforme, than cut off ill.
The worſer deed, the doer likes for beſt.
Neuer was man ſo euill, did or thought,
But would pretend ſome good cauſe, though ſtarke naught.
Good words doe often couer ill pretence.

Euill enſueth of each wrong intent.
With vniuſt men to ſtand debating lawes,
Is to giue power to haue a righteouſſ cauſe.
Conſtrained ill muſt needs be ſuffered.
We ſee the good, but yet we chuſe the ill.
Oft that is vile, ſhewes like a vertuous deed.
Nothing the world with greater harme doth fill,
Than want of feeling one anothers ill.
Mens faults doe ſeldome to them-ſelues appeare.
Men ſmoother partially their owne miſdeeds.
Faults ſtill againſt them-ſelues giue euidence.
When better choices are not to be had,
We needs muſt take the ſeeming beſt of bad.
The euill doth alwaies argue the offence.
One bad done deed, may worke to many ill.
Euill ſeeming good, is moſt pernicious.
Thoſe euils where to a man by loue is driuen,
So much the rather ought to be forgiuen.
Things badly got, can haue but bad ſucceſſe.
Cuſtome confirmes, and makes ill in perfection.
Nothing is euill, that is neceſſarie.
Too ſmall a ſacrifice for miſchiefes done
Is one mans breath, that thou an is did defeat.
Miſchiefe is no meet way to ſeeke redreſſe.
Miſchiefe is oft thought good by ſpeeding ill.
A bad beginning makes a worſer end.
Ill ſome-times is the cauſe of good ſucceſſe,
And wicked meanings turne to happineſſe.
One miſchiefes Sunne, thawes not anothers Ice.
The ſight of euill ſets out goodneſſe beſt.
Euill deſſignes haue euill accidents.
Als ſuch as are the miniſters of ill,
The gallowes eates, or fatall ſword doth kill.

Similies on the ſame ſubiect.

AS Fowlers by their craft beguile the birds,
So wicked deeds corrupt plaine meaning minds.
As ſerpents food is onely on the earth,
So wicked mens delights, is ill done deeds.
As ſheep-cloath'd Wolues do alwaies greateſt ſpoile,
So painted deeds doe moſt of all deceiue.
As *Circes* witch-craft chaunged men to beaſts,
So wicked deeds makes ſeeming men bruit beaſts.
As braunches proſper not cut from the tree,
So all is vaine that ſwerues from honeſt courſe.
As little ſparkes of fire procure great harme,
So leaſt ill deeds doe hardly find amends.

Examples likewiſe on the ſame.

DEricles ſaid, th'Athenians loued him,

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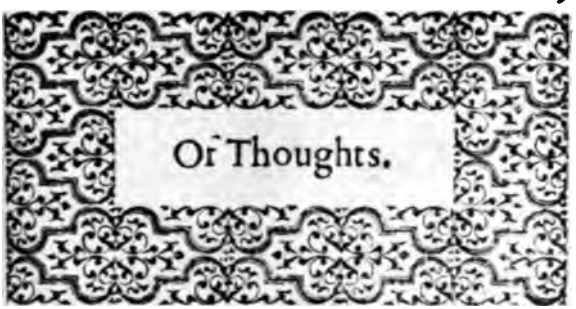


Of Thoughts.

Thoughts are the flowring blossoms of the mind,
And words, the daily fruits of our desires.

CLose thoughts stands free from sword or violence.
No kings command could euer hinder thought.
What thought can thinke, another thought can mend
A secret shame in euery thought will shother.
Where feares doe Candie-thoughts with [illegible],
Heat stirres the tongue to daungers manifold.
Thoughts are but dreames, till their effects be trye.
Vnstained thoughts doe seldome dreame of ill.
A fault vnknowne, is as a thought vnacted.
Preuention speaketh all, but what he thinkes.
That which the thought [illegible] the tongue digest,
The eare conuayes it [illegible] the heart.
The thoughts of men are fed with expectations
All wishing thoughts sprout forth by quick desire
Cities doe bastardize the braunst thought
It's very hard, imprisoned thoughts to bale.
Pure thoughts doe alwayes sleepe secure [illegible],
While lust and murder wakes to staine and kill.

Thoughts oft times force a lingring life to pine.
Hope ſtrengthened, addes much matter to each thought.
All womens tongues and thoughts ſeldome agree.
How poore ſoeuer, thought is rich enough.
If ſpringing thoughts be any iot diminiſht,
They wither in their prime, and proue nought worth.
The heart hath but one ſtring, yet many thoughts.
All earthly thoughts are ſubiect to annoy.
Vnreuerend thoughts gainſt kings, are treacherie.
Vnmeaſur'd thoughts, by fortune are cut ſhort.
Nothing doth ſooner dry vp beauties blood,
Than ſullein thoughts, though is be ne're ſo freſh.
Oft princes thoughts are tyed to beauties wings.
All wicked thoughts haue ſtill a wicked end.
Sweet is the thought, where hope perſwadeth hap.
Sweet are the thoughts that neuer found anuile.
Nothing doth ſooner ſhorten life of man,
Than vaine deluding hopes, and idle thoughts.

Similies on the same subiect.

AS white and blacke are contrarie in sight,
So words and thoughts are very different.
As fire and water neuer can agree,
Euen so mens words and thoughts doe disagree.
As courtiers cloakes are shifted very oft,
So are our thoughts neuer at certaine stay.
As light is welcome to perplexed minds,
So merrie thoughts doe banish sadnesse best.
As euery tree hath his peculiar fruit,
So euery man hath his owne priuat thought.
As merrie hosts care not for frowning guests,
So pleasant minds can brooke no pensiue thoughts.

Examples likewise on the same.

C*Aesar* did neuer feare a merrie looke.
But doubted sad men to haue wicked thoughts.
The *Spartanes* carried commendation,
Because they scorn'd to beare iniurious thoughts.
Puluillus being told, his sonne was dead,
Made answere: Therefore he would take no thought.
When *Scipio* read the bookes of *Xenophon*,
He said: They counsail'd him from taking thought.
Thoughts doe afflict the mind, saith *Cicero*,
And makes it subiect to no certaintie.
Saith *Aristotle*, They need Physicke most,
That doe deuoure their health by fretfull thoughts.

Of

Of Teares,&c.

Teares are beſt friends to ſolitarie minds :
And mourning is a foe to company.

WEeping auailes not, where lamentes are ſcorn'd.
Our teares oft times draw teares from others eies.
Great loſſes, greatly are to be bemoan'd.

Our teares muſt be as drops of vitall blood,
Not feigned, but deriued from the heart.
The heart may weepe, although the eyes be drie.
Partners in loue, are partners in laments.
Eyes are firſt cauſers of the hearts lamenting.
Muſicke can hardly ſolace humane eares,
When ſtrings are broke, and eyes are drown'd in teares.
Soft teares make batterie in the hardeſt heart.
Teares deem'd but ſilent, are as loud as thunder.
Teares are ſwift poſtes to certifie our griefes.
They ſeldome doe reſpect poore beggers teares,
That may haue muſicke to delight their eares.
Teares are as nourſhment to godly ſoules.
Weeping is ioy to well-affected minds.
Our eyes muſt not be drowned, nor yet dry.
To weepe for loſſe, or worldly dignitie
And not for ſinne, is meere hypocriſie.
Teares kindle loue, and qualifie diſpleaſure.
The deepeſt cares, breake neuer into teares.
Teares ill becomes the Iudge that firſt condemnes.
To weepe alone, is thought an vnkeſome ſore:
Yet companied ſmarteth ſome, much more.
Venus ſmiles ſeldome in a houſe of teares.
It's better wake and weepe, than ſleepe and ioy.
Teares eaſe the mind, though elſe doe ſmall auaile.
Drops pierce the flint, not by their force or ſtrength,
But by oft falling teares it cut at length.
Teares ſhed for vertues ſake, are ſtiled teares.
Teares worke no ruth, but where the heart is tender.
Teares are the riches of a ſighing ſoule.
Griefe-broken hearts doe liue with teare-worne eyes,
And dye with mirth, appearing in their faces.
Griefe till all ends, hath neuer perfect end.
Sighes vſually proceed from griefe and ſmart.

Teares

Teares doe but blind the eyes, as clouds the aire.
The rich man doth reuenge him-ſelfe by armes,
But poore men haue no other helpe than teares.
Whoſe griefes are great, haue need of quickeſt cure.
Teares cannot change what God hath fore-decreed.
Teares do want eies which ſhould giue tears to weep.
Teares are no remedies for ſad diſtreſſe:
Neither can preſent-plaints eaſe paſſed harmes.
Hearts true contrition, is ſoules bliſſe beginner.
Teares are the badges of true penitence.

Similies on the ſame ſubiect.

AS ſome men weepe that are not rightly ſad,
So many ſmile that are not rightly glad.
As trees by nature bringeth forth their fruit,
So ſorrow doth by cuſtome find ſad teares.
As thunder alwayes is not quencht with raine,
So griefe not euer is appeaſed with teares.
As too much boldnetſe is in women bad,

Seneca ſaith, That mightie men by power
Reuenge themſelues; the weaker, by their teares.
The broken heart (ſaith *Tullie*) hath moiſt eyes,
When often-times it faignes forth merrie lookes.

Humilitie, is lowlineſſe of mind,
The onely way, the ſeat of bliſſe to find.

HVmilitie lookes lowly on the ground.
Humilitie, her friends with kindneſſe feeds.
The lowly dales enuie not higheſt hills.
Humanitie, to be euen, the ſierce, the ſtarre,
Is by deuotion, heartie griefe, and prayer.
The lowly mind doth higheſt gifts adorne.
Meekneſſe of heart is glorie to mankind.
Humilitie admires his paine with ioy.
The kindly dew drops from the higher tree,
And wets the little plants that grow below.
The Cedar yeeldeth to the Aſpe-tree.
Better ſit ſtill, than riſe, and after fall
The ſhrub is ſafe, when the tall Cedar ſhakes,

like

He that high growth on Cedars did bestow,
Gaue likewise lowly Mushromes leaue to grow.
Humble and meeke, becomes both young and old.
Gray hath lesse griefe, than costly silken sutes.
Humilitie walkes lowly on the earth,
Assur'd of certaine dignitie in heauen.
The lowest shrubs doe feele the fewest stormes.
The minds submission pulls downe loftie lookes.
When as the Eagle meanes his highest flight,
He makes his mounting in the lowest dale.
Great floods doe often rise from humble streames.
Content below, ne're climbes to seeke aloft.
The cottage seated in the lowly dale,
Is more secure than highest soueraigntie.
Humilitie, the soules chiefe beautie is.
Humilitie doth anger soone asswage.
A [illegible] life that feares no suddaine losse,
Is [illegible] content, [illegible] things goes crosse.

rteth truth, and keepes a kingdome safe.
ie reuiues dead charitie.
e doth soone expresse an humble mind.
oone appeares to humble minded men.
oble Lyon neuer slayes the least,
lwayes preyes vpon the proudest beast.
ie rules all the minds affects.
to heauen, but by humilitie.
ie winnes immortalitie.
ilitie with perfect grace stands fast,
n all things else are vanished and past.
not a bending reed, spare the submisse.
essels, with the brazen may not striue.

Similies on the same subiect.

owlinesse of heart brings downe heauens grace,
humble words can proudest tearmes deface.
doth season euery kind of meat,
nesse doth shew all vertues best.
es fertilnesse the hills exceeds,
ble lowlinesse shewes fairest deeds.
in lowest vaults is best preseru'd,
e in humble minds is best discern'd.
d presumption seekes his owne decay,
nesse to blisse directs the way.
rance most scorneth to be taught,
blenesse desireth still to learne.

Examples likewise on the same.

for humblenes of mind was praisd,
nd all princes of the Macedons,
ne with great humilitie,
the slaunders of his enemies.

Scipio, in all his fortunes neuer ſweru'd,
From patient ſufferance, and humilitie.
Pericles moſt of all defam'd him-ſelfe,
By making ſcorne of true humilitie.
Tullie affirmes, all vertues what-ſoe're,
Are ſooneſt learned by humilitie.
Plato calls lowlineſſe, the ſoules defence,
And onely ſhield againſt extremities.

Of Authoritie, &c.

Might wanting meaſure, procureth forquedrie.
Nothing to fell as wrong, being arm'd with right.
Might is reputed abſolute alone,
When of two powers, there's true conjunction.
Some learne to rule, while others learne to liue.
They that ſtand high, haue many blaſts to ſhake them
Vaine is the vaunt, and villorie vnruſt,
That more to might, than righteſull cauſe doth truſt.
When great leaues fall, then winter is at hand.
Needs muſt we doe, what might will force vs doe.
The ouer-ſpreading pompe of greateſt might,
Will darken weakneſſe, and debaſe his ſight.
What mightie men miſdoe, they cannot mend.
Deepe are the blowes made with a mightie Axe.
More than enough he finds, that finds his might,
Hath force to make all that he will haue, right.
The more, the mightier, if they gree in one.
Arme not vnskilfulnes with mightie power.
He, who his owne cauſe makes, doth ſtill deuiſe,
To make too much, to leaue is more than ſure.
Great is the daunger of vnmaſtred might.
Too many great, one kingdome cannot hold.
Where power hath decreed to find offence,
The cauſe is better ſtill, than the defence.
Might makes a title, where he hath no right.
Men count that wrong, is compaſſed by might.
He onely treads the ſure and perfect path
To greatneſſe, who loue and opinion hath.
Vncertaine power, cannot it ſelfe retaine.
Cuſtome hath power to kill with weakeſt might.
Who falls but low, may quickely riſe againe:
Who falls from heights, is mercileſſely ſlaine.
Loue is not alwaies dignities companion.
The talleſt trees are ſhaken moſt with winds.

When one ſelfe-power is common made to two,
Their duties they nor ſuffer, nor will doe.
Preferment is the firſt ſtep to diſquiet.
In equall play-fellowes, no perill lyes.
The man that gives a weapon to his ſtronger,
Is like himſelfe to carrie rule no longer.
Ech little ſpot, appeares moſt in the face.
Great might is like a fortified tower.
No man can manage great affaires of ſtate,
And yet contens a wayward multitude.
Where many lead, they lead to many blowes.
Let Gods with Gods, and men with men contend.
What ere he be, with his ſuperiour playes,
Stands in the mouth of daunger many wayes.
He hardly will entreat, that may commaund.
All dignitie on tickle ſtayes doth ſtand.
With mightie men 'tis better ceaſing ſtrife,
Than an vnequall quarrell to maintaine.

As he that stands on high, stands still in feare,
So they that manage states, doe want no care.
As Rasors are not fit for childrens hands,
So fooles no way beseeme authoritie.
As presidents are aptest meanes for youth,
So rulers goodnesse giues example best.
As the great Elme supports the spreading vine,
So might ought still support humilitie.

Examples hereof are generally through the booke: as in Kings, Princes, Kingdomes, Magistrates, &c. and therefore no need of other collections.

Of Courage, &c.

Courage, is foe to faint-heart cowardise:
And man-hood, teacheth valour to be wise.

COurage emboldneth wit, wit courage armes.
Without experience, valour wants his armes.
Daunger and feare, like cowards turnes aside,
When man-hood is by resolution tryde.

Skill valour guides, and valour armeth skill,
Who hopes a conqueſt, leaues no means vnſought.
The inward thoughts, that haughtie courage beares,
Grieues more at words, than deaths pale-faced feares.
Courage, with cowardiſe will not be matcht,
The valiant man, doth moſt in warre delight.
Seldome ſhall any liuing creature ſee,
That courteſie and manhood diſagree.
The coward leekes to liue at home in eaſe,
Valour is neuer knowne till it be tryed.
They that attempt high dangers vaidant,
Vpon no reaſon, are not valiant.
Actions doe kill imaginations fway,
Vnequall warres, t'vnequall ſhame is ſold.
The man that dares, not caring how he dares,
Sells vertues name, to purchaſe fooliſh theares.
Rebellious natures muſt be roughly vs'd,
Repining courage yeelds no foe a foot.
Cowards doe onely wiſh and call for death,

The man that couples courage with deſire,
Runnes freely through his danger, and preuailes.
True valour aimes at honour euermore.
A cowards heart keepes words and deeds aſunder.
A iewell in a ten-times barr'd-vp cheſt,
Is a bold ſpirit in a loyall breaſt.
Courage and induſtrie can neuer want.
In conquering will, true courage moſt is ſhewen.
In vaine hee ſeeketh others to ſuppreſſe,
Who hath not learn'd firſt to ſubdue himſelfe.
All ſtrength is fraile, and full of ſickleneſſe.
No fortunes frowne can daunt true valors heart.
Beggers (but feigning bravarie) are the proudeſt :
And cowards (bragging boldneſſe) wrangle loudeſt.
A valiant mind diſdaines to hide his head.
It's cowardiſe, vnworthie wrongs to beare.
Where wronged valour reignes, it's hard to find
Such pittie, as may honours pride controll.
True valour, feeles nor griefe nor miſerie.
Reſolute courage, makes loue fortunate.
Cowards in peace doe dread the weapons fight,
But vrg'd by need, will venture them the pikes.
Courage to die, exceeds a captiu'd life.
Courage deſpiſeth dread, and conquers death.

Similies on the ſame ſubiect.

AS courage addeth wings to braue deſire,
So bloodie ſhewes doth quench incenſed ire.
As it is valour to be conquerour,
So wiſdome maketh vſe of victorie.
As courage keepes the mind from baſe aſſaults,
So cowardiſe infects it with all faults.
As courage is eſteem'd a wiſe mans coat,
So cowardiſe is follies cognizance.

The Romane *Sergius*, loosing his right
Slew with his left hand, foure in fingl
Scevola entred king *Porsennas* Tent,
Either to kill him, or be slaine by him.
Agis dissuaded from the fight, replyed:
No man wonne shame, that with true co
Stoute *Alcibiades* cheerd vp his followers,
By his courageous leading them to field.
Courage, saith *Seneca*, is of such power,
As it can conquer any miserie.
Plato saith, Courage elevates the mind,
To all things that are laudable and iust.

Of Pleaſure,&c.

and ſweet Delights, doe much beguile:
g ioy, griefe happens oft meane-while.

ues are poore, and our delights ſoone dye.
e pleaſure is diſplac'd, care keepes his marte.
e care killes pleaſure, life not long endures.
bo tries, ſhall find, that pleaſures long reſtrain'd,
farre more pleaſant when they once are gain'd.
is ſtirr'd, there pleaſure hath no part.
ſure laſts not long, but griefe abides.
light, when graueld is all grace.
ne vniuſt pleaſures been compleas
ntire, but feare ſtill keepes the doore.
ſt pleaſure hath the ſhorteſt date.
d things, a ſweet delight doe beare.
d penaunce ſtill are mortall foes.
ſolace, like a vapour flyes,
no power repining hearts to mouue.
ſorrow haue their certaine times.
ure withers, paine more ripe doth grow.
ures ebbe, then griefes begin to flow.

To vaine delights, a man may eaſily goe:
But ſafely to returne, may much be fear'd.
Beſt muſicke breeds delight in loathing eares.
The ſtrong, through pleaſure falls; the weak, by ſmart.
Pleaſures doe neuer feed, but on exceſſe.
He that in pleaſures vaine doth time beſtow,
Treads but the path to his owne ouerthrow.
In things without vs, no delight is ſure.
Pleaſure is felt, opinion but conceiu'd.
Pleaſure is ſhort, and glory laſts not long.
The ſweets we wiſh for, turne to loathed ſowres,
Euen in the moment, that we call them ours.
That pleaſeth moſt, is fartheſt from the eye.
Low is the ſtalke, whereon beſt pleaſures grow.
Pleaſure aſleepe, then ſorrow will awake.
Maids are not wonne by brutiſh force or might,
But ſpeeches full of pleaſure and delight.
Pleaſure maintain'd by care, is quickly loſt.
After long ſickneſſe, health brings moſt delight.

[redacted]

akes the longest iournies to seeme short.
more apparant signe can be of madnesse,
haue anothers pleasure cause thy sadnesse?
yes a minutes mirth, may waile a weeke.
archeth out the bottome of annoy.
ll pleasures, haste destruction.
us (if pleasant) though infectious,
ouer ta'ne, than holesome pills for health.
fore-going pleasure, graceth it.
se with griefe, continually is mixt.
upes in pleasure, can but pay with woe.
e right docible to imitate
med pleasures, though degenerate.
easures many times haue large repents.
s are still inductions to our griefes.
a tragicke entrance, pleasant end.

Similies on the same subiect.

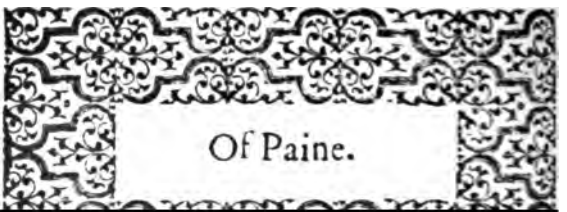
estate can stable stand for aye,
uery pleasure hath his ending day.
brookes swell and are enrag'd with raine,
of pleasure trebleth euery paine.
s expeld, the corne doth better thriue,
being kild, pleasure bides long aliue.
test griefes doe make the least not seene,
delights cause meane ones vanish cleane.
est light, is in the largest skie,
lelights, is furthest from the eye.
inds brooke no merrie companie,
w is to pleasure enemie.

Examples likewise on the same.

napalus was so giuen to pleasure,
of a man, he made him-selfe a beast.

Xerxes

Xerxes beſtowed gifts on none but ſuch,
As daily could inuent new kinds of pleaſures.
In King *Latinus* Court, the Troyans
In choiſe of all delights did ſpend their time.
Demetrius being to all vaine pleaſures giuen,
Was by the Macedonians quite expulſt.
Cineas told *Fabritius*, that vaine pleaſure,
Did like a moath conſume the life of man.
Demoſthenes in his Orations,
Alwayes forbad voluptuous vaine delights.



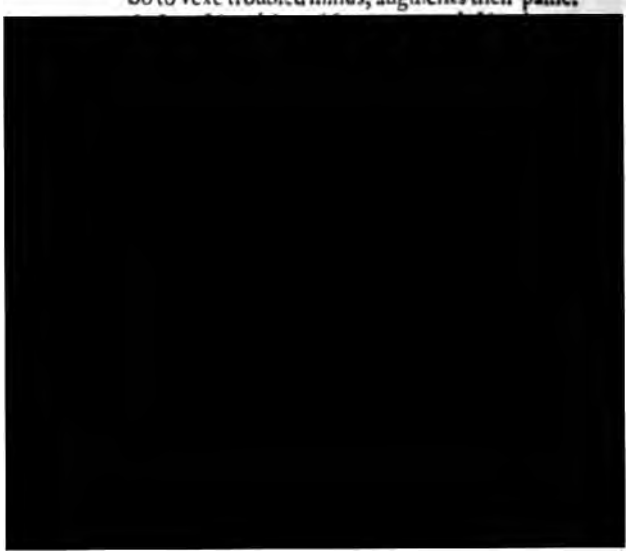
Where words be scarse, th'are seldome spent in vaine,
For they speake truth, that breath their words with paine.
Soone-dying mirth, begets long-liuing paine.
Who bears the wound, perforce must feele the paine.
The man that needs will seeke for vnknowne gaine,
Oft liues by losse, and leaues with mickle paine.
The greater paine, the greater miserie.
Paine payes the in-come of each precious thing.
It easeth some, though none it euer cur'd,
To thinke that others haue their paines endur'd.
It's paine to keepe the things we would expresse.
All labours haue their end, but paine hath none.
No paine or sicknesse doth so swiftly breed,
As euill humours grow, the griefe to feed.
To get, and keepe not; is not losse, but paine.
Paine breedeth honour, vertue getteth fame.
Better in prison euer to remaine,
Than being forth, to suffer greater paine.
With ease a sparke, with paine is quencht a flame.
Pleasure doth follow paine, and blisse annoy.
It's paine and griefe, to beare an [illegible] wrong:
But shame and sinne to him that [illegible].
An inward sore strikes the Phisition blind.
Salues seldome helpe ouer-long [illegible].
How mightie is the [illegible]
Which paine, [illegible]
Sad musicke to sad [illegible].
One paine is lessened by another [illegible].
Let him [illegible] griefe,
That feeleth paine, [illegible].
Paine is the entrance to eternall ioy.
How fraile is that which men atchieue with paine?
They that must either serue, or pine in want,
Ought scorne no paines, that may [illegible].

The

The cauſe, and not the paine, the martyr makes.
Remembrance of ioyes paſt, breeds greater paine.
He that with eaſe may paine and harme eſchew,
Is vaine, if he his proper death purſue.
Patience doth put all toyle-ſome paine to flight.
He beſt doth beare his paine, that hides it moſt.
Few linke for loue, but all for greedie gaine,
Though in the end, it turnes them moſt to paine.
An vnknowne paine, is greateſt miſerie.
He cannot iudge of pleaſure, ne're felt paine.

Similies on the ſame ſubiect.

AS daunger waiteth at the heeles of pride,
So euery pleaſure hath a following paine.
As where miſhaps doe flow, there loue doth ebbe,
So where friends faile, the heart feeles no like paine.
As ſicke men with leaſt anguiſh are diſturb'd,
So to vexe troubled minds, augments their paine.



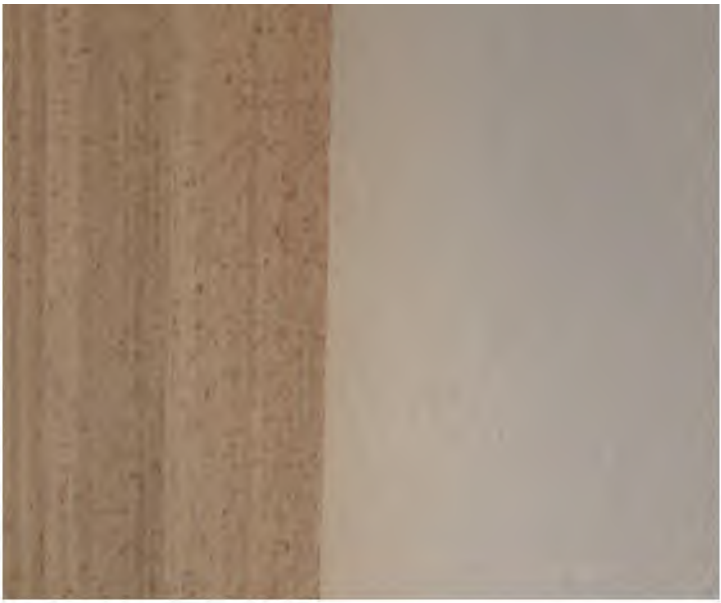
Cicero said, No paine could touch the mind,
That was but rampierd-in with sufferance.
And *Aristotle* held the same opinion,
Firme resolution could subdue all paine.

Of Pouertie, &c.

Pouertie is a vertue of it selfe,
Content with want and needle miserie.

POuertie is not wisdomes hinderance.
Contented pouertie is greatest wealth.
Need, is esteem'd a perfect Schoole-mistresse.
Need answers not to euery mans request.
Poore miserie is troden on by many,
And being low, never relieu'd by any.
Wise men, must giue place to necessitie.
Ignorance is the greatest pouertie.
Stout vowes are oft repeal'd in extreame need.
Sweet are poore crummes, where pained thoughts doe starue.
Need hurteth none so much as sillie soules,
Who cannot patiently endure her yoke.

Plentie



Plentie breeds perill, want procures diſdaine.
Miſerie craues rather mercie, than reproofe.
There is no vertue like neceſſitie.
Thanks ought be deem'd th'Exchequer of the poore.
We ſhould our ſelues not miſerable deeme,
Sith none are ſo bad in their owne eſteeme.
To needie men, delay is euen as death.
Moſt wretched he, that is, yet cannot tell.
Miſerie oft makes ſport to mocke it ſelfe.
The wretched conquered, may nought refuſe.
Who in diſtreſſe from reſolution flyes,
Is rightly ſaid, to yeeld to miſeries.
That needs muſt be perform'd, which need conſtraines.
Poore wretches haue remorſe in poore abuſes.
The graunts are ſmall to them that ſtand in need.
Men flye from foes, but not from miſerie.
Sharpe are the wounds, but ſweet the medcines be,
That wretched ſoules from wearie bondage free.

ms smiles secure when princely thoughts doe feele
ne feare and daunger treads upon their heele.
l in necessitie is chiefest spurre.
sse cuts deeper than sterne fortunes frownes.
ssitie endures what else would not.
ie finds no multitude of friends.
an honour to adversitie,
ith sleights to undermine prosperitie.
e need compells, Orations are in vaine.
sion makes them stirre, that else would not.
ust mans miserie is no meane merit.
gh thou art poore, yet seeke, and thou shalt find.
osperitie is loud of very many,
men in want are hardly helpe by any.
hers wants we know our owne good haps.
ie doth the brauest mind abate.
makes men seeke for that they somtime scornd.
, is the enemie to good desires.
ertie oft with heauie clogge of care
's many downe, when they ascending are.
men are little shrubs, such men tall trees.
sometimes doth instruct vnlawfull things.
re and honest life hath no compare.

Similies on the same subiect.

Kings haue honour to beare out their deeds,
he poore haue honestie to guide their liues.
hes seemeth cumbersome to fooles,
uertie is pleasing to the wise.
hes is the mother of delight,
uertie doth nourse calamitie.
nt, to many is intollerable,
good men, it is most comfortable.

As the wild Aſſe is ſtill the Lyons prey,
So doe the rich feed on the poore eeh day.
As euery Artizane beſt knowes his trade,
So euery poore man beſt doth feele his want.

Examples likewiſe on the ſame.

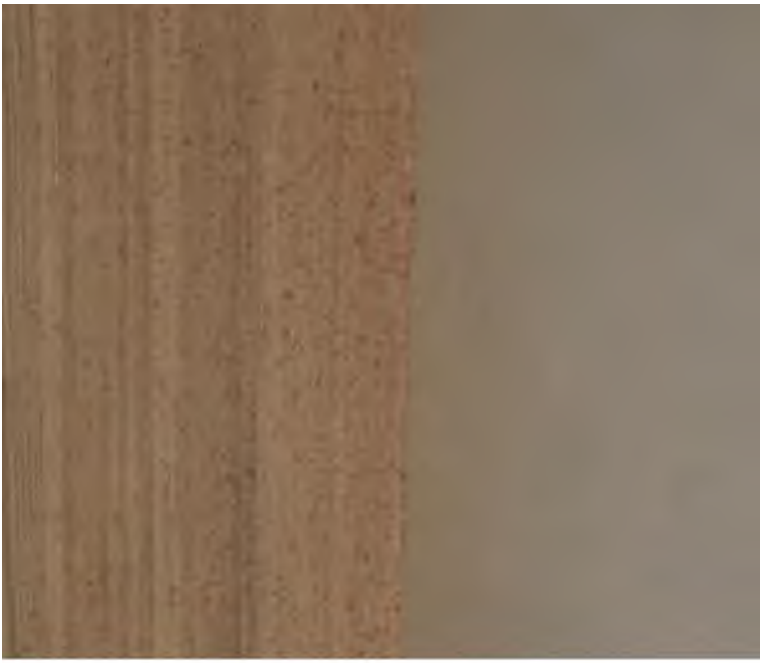
Publeola caſt downe from high degree,
Sham'd not, but ioyed in his powertie.
Ariſtides, from humble powertie,
Was raiſed to degree of dignitie.
Fabritius in his meaneſt powertie,
Pyrrhus made choiſe of, as companion.
Vulturnus baniſhed by *Anthonie*,
Neuer repined at his miſerie.
Powertie, is helpe to Philoſophie,
Learn'd of it ſelfe; ſo ſaid *Diogenes*.
Lactantius ſaid: *Take away inſolencie,*
And there's no difference twixt the rich and poore.

[redacted]

Of Bountie, &c.

Bountie hath open hands, a zealous hart:
And liberally bestowes without respect.

Like clouds that haue no raine, are liberall words.
The whole effect of bountie, is in loue.
The liberall heart, God cherisheth and loues,
And from him still, all cause of want remooues.
The more the fruit, more precious is the tree.
The more the fish, more valued is the streame.
That bountie is the best, and most approu'd,
Which without perill of renowme is past.
The goodliest night is, when most starres are seene.
Bounties best honour is to helpe the poore,
And happines to liue in good mens minds.
We count that ground the best, which yeelds most grain.
Bountie, remitting fraile and mortall things,
Doth for reward, receiue immortall fame.
The whole effect of bountie, is in loue.
They that in bountie doe begin to want,
In weake estate shall find their friends and foes.
True bountie is not fastened to respect.



A spend-thrift sworne to prodigalitie,
Excuseth it with liberalitie.

A liberall minded man, base enuie hates.

He that still draweth forth without supply,
The fountaine of his store will soone be drie.

He neuer giues in vaine, that giues in zeale.

Gifts to the poore, let them be done with speed,
For long delay, more wretched makes their need.

Bountie and thankfulnesse are concords bonds.

One gift in time bestowed, as good minds doe,
Falls out in proofe to helpe much more than two.

A liberall heart procures beneuolence.
Honours chiefe grace is liberalitie.

Similies on the same subiect.

AS pride makes enemies of perfect friends,
So liberalitie makes friends of foes.

[redacted]

Archelaus gaue not to vnworthie men,
For that he held not liberalitie.
Titus, remembring one day nothing giuen,
Said: O my friends, how haue wolost this day?
Plato said, Niggards neuer can be good,
For all attendeth on the bountifull.
Phocylides will'd no man sleepe at night,
Till that day he could count some well-done deed.

Of Follie.

Follie is both rewarded and respected,
When wit is often scorned and reiected.

WHat folly can pretend, wisdome preuents.
A greater signe of follie [illegible],
Than [illegible] others [illegible].
Repentance, youthfull follie quite expels.
Who hazards his estate, to remedie
A carelesse mischiefe, may be tearm'd a foole.
Wishes are vaine, where will is follies guide.
Fooles may not play with swords, nor maids with loue,
Least follie crye, and wantonnes repent.

Fooles many times, to dignities arise.
A foole such pastime with his pleasure maketh,
As in the end his ruine he awaketh.
Fooles wanting knowledge, doe contemne the wise.
He is a foole that doth prepare a ginne,
To be him-selfe the first man ta'ne therein.
Vnlettered fooles, at learning doe repine.
Who with a rasour thinkes to cut the Flint,
But vnder-takes a foolish fruit lesse taike.
Follies oft leaue a memorie of shame.
Learning doth liue in penurie and hare,
When fooles grow rich, and feed on daintie Fi fare.
Wisdome doth frowne when follie is in place.
Fooles are set vp in offices full gay,
When wiser men come downe, and sit below.
It's better be a foole, than prooue a Foxe.
Follie is ludg'd in silence to be wise,
For too much babbling, wisdome doth despise.

[redacted]

man, it is great follie to delight
fading smoake, and loose the heauenly light.
, to saue a part, and loose the whole.
very foole I doe him firmely hold,
at loues his fetters, though they be of gold.
ons skinne hides not the Asses eares.
much doth follie thrust men into blame,
at euen to leaue off shame, they count a shame.
, though ouer-guilt, at length appeares.
eritie oft maketh fooles starke mad.

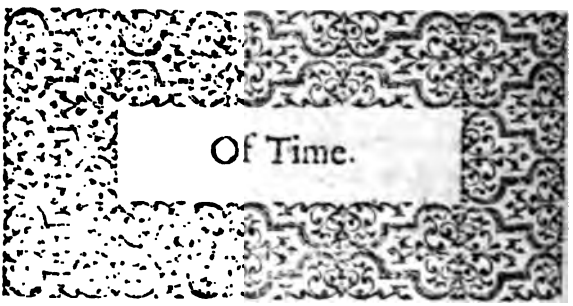
Similies on the same subiect.

foolish questions merit silence best,
So kind demaunds require as kind replyes.
o mishap can mooue a carelesse mind,
o instructions can reforme a foole.
ise men not esteem'd by outward shewes,
y semblaunce satisfieth fooles.
ow in Summer no man doth commend,
one deemes honour requisite for fooles.
ots disfigure any beauteous face,
llie is the blemish of the mind.
maake at highest, soonest vanisheth,
llie praised, quickliest perisheth.

Examples likewise on the same.

Y follie *Nicias* was ta'ne aliue,
Dismayed onely with the Moones eclipse.
ilius tearmed *Perses* but a foole,
he dismay'd because of vanquishing
ndor, who would needs betray his lord,
t all his hopes, and proou'd him selfe a foole.
quatus foolishly shunn'd dignitie,
cause himselfe was pained with sore eyes.

Be neither ſimple, nor yet ouer ſubtill,
Such counſell gaue the wiſe and learned *Bias*.
Follie, ſaith *Cato*, pollutes the ſoule,
But wiſdome is a glorious ornament.



Time calls account of what before is paſt,

They that watch well, ſee time how ſlow it creepes.
Dalliance of time doth long lookt ioyes preuente.
Time offers ſtill each houre to doe amiſſe.
In time all things decay, and draw to end.
Time is the ſweet Phiſition, that allowes
Some remedie for all our paſt miſhap.
Times minutes loſſe, no treaſure can reſtore.
We may much ſhorten time by negligence.
Time heales, when Art and reaſon both doe faile.
No time ſo long as that which breedeth griefe.
Nothing than time there is more precious,
And nothing leſſe than time accounted of.
Nothing ſo firme, but time diſſolueth it.
Faire baits of time doth all the world deuoure.
By time and wildome, paſſions are ſuppreſt.
In time, ſmall wedges cleaue the hardeſt Oakes.
He that will not endure the ſtormie time,
Where will he liue vntill the luſtie prime?
In time the flint is pierc'd with ſotteſt ſhowers.
Time is the anker both of truth and right.
In greeneſt reames, aduantage hath no time.
Times loſſe, is greateſt prodigalitie.
Time ripens all, and haſtes the harueſt on,
To ſow new ſeeds ere all the old are gone.
Showres come out of time, when corne is ripe.
Time is diſcouerer of all miſhaps.
Time hath ſet downe the compaſſe of his courſe.
When time is loſt, repentance is but vaine.
While we haue iewels, we doe not eſteeme them:
But being loſt, would with our liues redeeme them.
Times chaunge, and we in them, doe alter ſtill.
By times delay, new hope of helpe ſtill liues.
Time is the father of vncertaintie.
Time meaſureth our daily actions.

Times motions equalleth the reeling Summes,
Or as the Sea reciprocally runnes.

That longeſt kept, muſt yet at length be ſpent.
Both life and loue, in time muſt haue an end.
Our daily labours harbour deepe diſtruſt.
Time, on the wearieſt wretch, beſtoweth reſt.

The loſſe of time, all other loſſe exceeds:
And commonly, too late repentance breeds.

Time is beſt gouernour of all our counſailes.
Time to the greateſt ſorrowes limits end.
Neglected time is follies chiefeſt ſigne.
Time is our liues diſcreeteſt counſellor.

Similies on the ſame ſubiect.

AS when the ſhip is ſplit, no anker helpes,
So time once ſpent, can neuer be repeal'd.
As ioynts cut off, the plaiſter comes too late,
So time being paſt, repentance booteth not.

[redacted]

at *Alexander* learn'd of *Diogenes*,
w in his warre affaires to spend his time.
maintain'd; Fooles might in time be wise,
d ignorance attaine to learnings reach.
r happines of time, in *Solons* mind;
nsisteth in the shorter while it lasts.

Of Youth.

Youth is that state our minds doth most affect,
Our speediest spoile, without most wise respect.

'Oung grafts of future goodnesse, soone appeares.
When youth haue wealth before they can well vse it,
It is no wonder though they doe abuse it.
stome, small faults of youth permits to scape.
The meane is best, young fruits the stomacke grape,
And elder eloy, when they are ouer ripe
pect is still a page that waits on youth.
The Summers glorie figures yo[illegible],
The winters wracke, ages declining step.

Youth

Youth hardly can obey an old decree.

Looke what impreſſion we in youth retaine,
In age, our reaſon hardly will refraine.

Loue is youths plague, wits ſcourge, and ages hell.

Looke where vnbruiſed youth, with vnſtuft braines
Doth couch his limbes, there golden ſleepe remaines.

The ſpring hath flowres, but autumne withered leaues.

It's often ſeene, that loue in young men lyes
Not truely in their hearts, but in their eyes.

Youths loue is quicke, ſwifter than ſwifteſt ſpeed.

Nothing can temper well a young mans rage,
But the ſhame, wedlocke, or the ſtaffe of age.

Youth is too hot, and void of care or dread.

Youth learnes to chaunge the curſe that he hath run,
When he perceiues and knowes what age hath done.

Youth minds no daunger in his haſtines.

Young ſlips new ſet, are quickely plucke away,
But elder roots cleaue faſter to the clay.

He that in youth, by reaſon guides his life,
In age ſhall find the ſure-ſteps from decay.
Youth vſeth paſtimes but as naturall reſt.
The better that a child is borne by birth,
The more reſpect ſhould wait upon his youth.
Honour youth, that ages ſinnes may die.
Good doctrines characters being ſtampt in youth,
No age or fortune once can weare them out.
Wantonneſſe is the maske for youths fond march.
Where vice in youth doth beare the cheefeſt ſway,
Their vertue is neglected moſt in age.
Leſſe paine to learne in youth, than dote in age.
Tyrannie is no ſchoole-maſter for youth,
Rather vſe kindneſſe than compulſion.
Wild youth, by gentleneſſe will ſooneſt yeeld.
When beautie and ſweet youth are baniſhed,
They never after can be call'd againe.
Young willowes eaſily bend, greene wit ſoon caught.
Youth grac'd with vertue, then moſt perfect is.

Similies on the ſame ſubiect.

AS ſinne is ſooneſt entertain'd in youth,
So is it hardly ſhaken off in age.
A gentle mould is apt for any grant,
So youth receiues what-e're impreſſion.
As vntill'd fields bring nothing forth but weeds,
So vntaught youth yeelds all but vanitie.
As freſheſt flowres the canker ſooneſt eats,
So youthfull heads are quickly caught by vice.
As vnripe apples fall not but by force,
So vnconſtrain'd, youth hardly yeelds to die.
As youngeſt nettles are not free from ſtings,
So wiſeſt youth hath imperfections.

Examples

Exampl

Commodus not well
Did afterward pr
Nerves vnbridled you
To greater leudnesse
Cato would to his sonn
Because he would not
Sermides and her sonn
For bringing vp the g
Youth well instructed,
Doth after make his a
Pythagoras bad, tutor
The sinnes of age be

Of Age.

Gray haires in youth, kindles no greene deſires.
The powres of Kings may well with-ſtand proud foes,
But cannot keepe backe age, with time that growes.
In womens honour, age is worſt diſeaſe.
Let ſpringing youth reiourne old ages woes.
For age to die, is right; for youth, it's wrong.
Blame we not youth, if wantonly he wooes,
Since doting old, and booke-wiſe cannot chooſe.
Follie in youth, is ſinne; in age, it's madneſſe.
Age, though conceal'd, doth warme with thoughts deſire.
Cold age dotes moſt, when heat of youth is gone.
Age ſtill is prone to credit what it likes.
Mens chiefeſt aime, is but to nource vp life,
With honour, wealth, and eaſe in waining age.
Reſpect and Reaſon, wait on wrinkled age.
Youthfull delights, lode crooked age with griefe.
Age is as credulous as ſuſpitious.
What can auaile vnpleaſurable age,
That feeds on luſt, or baſe vnable rage?
Age is a glorious crowne, adorn'd with grace.
Death is the due to nature, ages almes.
Gray haires are fruits for death, not flowers for life.
Trees may haue roots, although they beare no leaues.
Loue (as a vertue) is in age allowed,
Except vnequall choiſe doe diſallow.
Age well may ioyne with youth in law, not loue.
When old Bees dye, the young poſſeſſe the hiue.
Age is chill cold, and full of doubts and feares.
Pleaſant conceits are bloſſoms for young yeares,
But melancholly thoughts, fruits of gray haires.
Age with fore ſight, a many harmes preuents.
Age takes aduiſe, ere he preſume too farre.
Age is ordaind to counſell, youth to fight.
Age leads fore-ſight, young courage muſt enact.

Age is allowed to gaze at beauties tree,
But youth must climbe and gather up the fruit.

Old age, helpes by good counsell and sore-sight.
Old age can neuer pay youthes debt set downe.
Discretion waxeth young, when age drawes neere.

Care keepes his watch in euery old mans eye,
And where care lodgeth, sleepe can neuer lie.

Age breedeth no defect in innocence.
Innocence is an excellence in age.
Old age being come, life cannot long endure.
Each age of man hath end, but old age none.

Age can report, and youth doth daily proue,
There is no comfort like the sweets of loue.

Sicknesse and age are our conducts to death.
It helpes not age to wish him young againe.
It's grieuous to be old with scares, not yeares.

It's time to flye from brawles of iudgement seat
And publique noise, when age once gets the start.

ds being ſeald, are paſt recalling backe,
ance come, by no meanes can be ſhund.
d-gates helpe not, when the towne is drown'd,
ning helpes not, when gray haires are ſeene.
ne conſum'd, expence is rued too late,
-white heads in vaine with youth againe.
ſicke boots not for a bodie dead,
ſell helpes not ages wayward head.
ſt Sunnie dayes muſt haue their nights,
lieſt youth old age at length: affi ights.

Examples likewiſe on the ſame.

machus of Carthage, in good yeares
ne to be ſcholler to *Carneades*.
Aurelius told to *Lucius*,
: to learne what yet he did not know.
n Varro, and *Marcus Portius Cato*,
learne Greeke when they were verie old.
s, king of Arragon, at fiftie yeares,
ed *Liuie* into the Spanith tongue.
:en (ſaith *Tullie*) looke on their white haires,
uſt doe nothing miſ becomes thoſe yeares.
n, whoſe ſoules are fed with heauenly light,
not their age, but ioy it, ſo ſaith *Sophocles*.

Of

Life, is a froſt of co
And death, a thaw

Life is a wandering

Ignorance. 9,11,27,49,55
Immortalitie. 18,19,43
Impietie. *vide Religion.*
Impudence. *vide Shame.*
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Induſtrie. *vide Learning.* 51
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Inſtruction. *vide Arte.*
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Ioy 5,8,9,25,29,32,61,89
Ire. *vide Anger.*
Iudge. *vide Iuſtice.*
Iudgement. 3,77,78,92
Iuſtice. 76,&c.

K

Kindneſſe. *vide Pittie.* 3,7
Kingdomes. 63,&c.
Kings. 57.&c.
Kinred. 3,64,67

Life neuer is too ſhort, where death is wiſht.
There is no force ſo great, as life enforc'd.
What kind of life (alas) liue thoſe men in,
That cannot liue without, nor with their ſinne?
Life is ill ſpar'd, that's ſpar'd to ſpill more blood.
To liue in death, is but a dying life.
Long vſe of life, is an a lingering foe,
And gentle death the onely end of woe.
Sweet is the life that is maintain'd by loue.
Redeeme thy life, although with all thou haſt.
The good doe liue, as if they liued not:
And die, as if their death were but a debt.
That life is death, where men doe liue alone.
A good life doth beget as good a death.
No wiſe man likes in ſuch a life to dwell,
Whoſe wayes are ſteals to heauen, but wide to hell.
Mans life may not be deſtitute of office.
A good life, is next way to winne good fame.

[redacted]

rpe frosts easily nip forward springs,
to end it, hath too many things.
berne winds doth towardly blossoms blast,
ard cares makes life to finish fast.
is onely by the gift of grace.
th by nature taketh time and place.

Here is hardly any one Chapter in this Booke, but it deliuereth plentie of exam- for this argument of life; the whole ne (indeed) but containing the course ir actions, euen from our entrance into vnto the verie houre of our death: fore there shall need no speciall colle- vpon this head.

Of

[redacted]

Death to sharpe sorrow, quickely ease doth send,
For death, doth griefe and sorrow soonest end.

Death to the wretched, is both grace and gaine.
In death, aduise for daunger comes too late.
It's worse than death, to linger on reliefe.

Death is the gulfe of all, and then I say,
Thou art as good as Cæsar in the clay.

A sicke man best sets downe the pangs of death.
Deaths name is much more mightie than his deeds.
To die, is all as common, as to liue.

It is not death, that which the world calls dying,
But that is death, which is all ioyes deuoring.

The shade pursues the bodie, so death vs.
Death is the driery Dad, and dust the Dame.
Death is misfortunes monarchizing foe.

Thy fatall end, why doest thou so begin,
Locking death out, yet keep'st destruction in.

None moane his death, whose life hath all annoy'd.
We haue one life, and so our death is one.
Death lends vs sight, while he doth spare vs breath.

It's treble death, a freezing death to feele,
For him on whome the Sunne hath euer shone.

Long liues the man, that dies in lustie yeares.
Death is the lowest step a man can fall.
Death is not shunn'd of them that dutie yeeld.

Death which ends care, yet [illegible],
Doth fieale our ioyes, but fiealeth not [illegible].

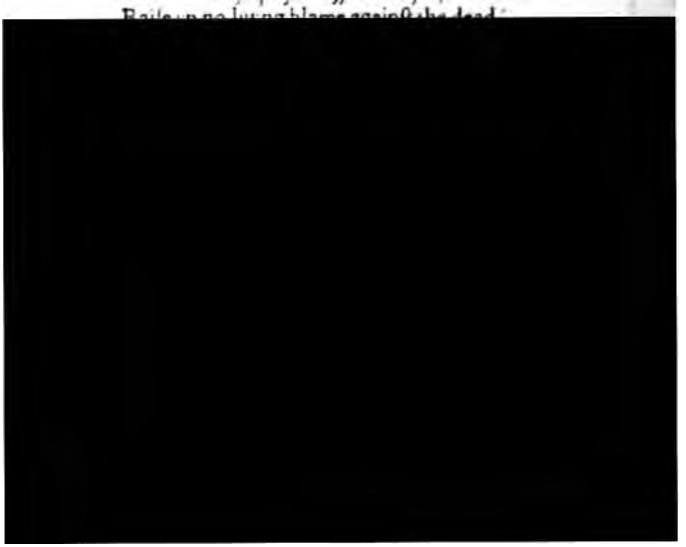
Parting breeds mourning absence cruell death.
To good and bad, death is an equall doome.
Though death be poore, it ends a world of woe.

Death is to some a fierce [illegible],
But those that craue his aid, he helpeth least.

There's nothing we can call our owne, but death.
Death's the deuourer of all worlds delight.

[redacted]

It's sweet to dye, when we are forc'd to liue.
When helpes of treasure is the meed preposed,
Though death be adiunct, there's no death supposed.
Neere death he stands, that stands too neere a crowne.
It's double death, to drowne in ken of shoare.
Death is too good for base dishonest life.
There's nothing else remaines for vs beside,
But teares and coffins onely to prouide.
All things are subiect to death's tyrannie.
What thing soeuer liues, is sure to die.
All-killing death, by Christ is kill'd him-selfe.
Oh Sicknesse, thou art many times belyde,
When death hath many wayes to come beside.
The sharpest sting of death, hurts not but helpes.
Carrion corruption is the food of death.
The day of death, excels our day of birth.
Oft times their gaines whome greatnesse fauoureth,
When chiefe preferr'd, stand as preferr'd to death.
[redacted]



As all ſmall currents runne into the ſea,
So all mens toiles are ſwallowed vp in death.
As borrowed money muſt be paid againe,
So what life owes, muſt be by death diſcharg'd.
As we are merrie at our childrens birth,
So ſhould we not grieue vainly at their death.
As darkneſſe doth obſcure the fairеſt day,
So death laies hold vpon the forwardſt life.

Examples likewiſe on the ſame.

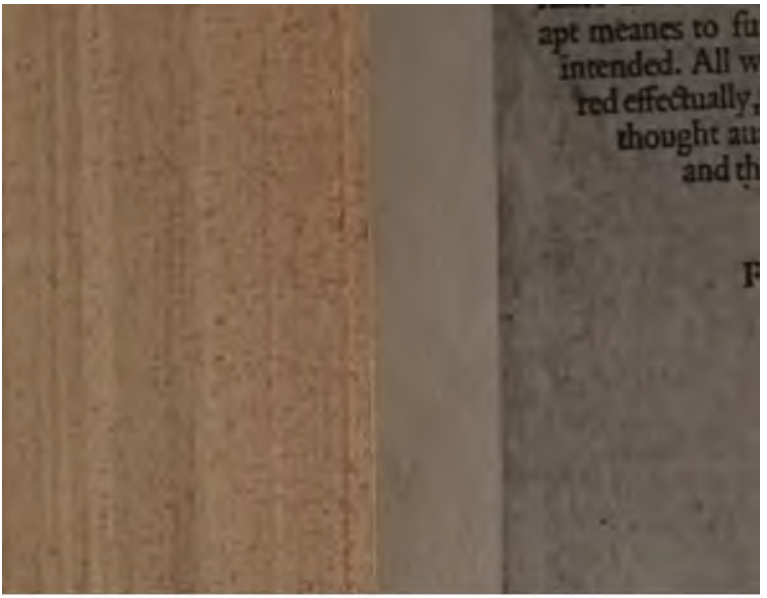
Hector ſaid to his wife *Andromache*,
Grieue not my death, all men are borne to die.
Gorgias, askt in ſickneſſe how he far'd?
Said, Sleepe now yeelds me to my brother death.
Pindarus ſleeping on a young lads breaſt,
Neuer awaked, but in that ſort dyed.
Veſpaſian ſtood vp at the point of death,
And ſaid, An Emperour ſhould ſtanding dye.
Plato thankt Nature, that ſhe let him liue,
In ſuch a time, as taught him well to die.
Thales will'd euery man amend his life,
Elſe he could haue no honour in his death.

The Concluſion.

THis worke, which coſt no meane paines and labour, to reduce into this forme and method; is thus at the length happily concluded, & commended to the kind acceptation of all gentle and well-diſpoſed minds.

looke off, than be prying into matters aboue his capacitie. Onely to the iudiciall and affable iudgements of this age, both the paines and pleaſure of this labour is publiſhed: not doubting, but they will meaſure it by the iuſt deſert, and cenſure thereof as their owne kind natures haue euer beene accuſtomed.

In this firſt Impreſsion, are omitted the Sentences of *Chaucer*, *Gower*, *Lidgate*, and other auncient Poets, becauſe it was not knowne how their forme would agree with theſe of ten ſyllables onely, and that ſometimes they exceed the compaſſe herein obſerued, hauing none but lineall and couplet ſentences, aboue and beyond which courſe, the Gentleman who was the cauſe of this collection (taking therin no meane paines him-ſelfe, beſides his friends labour) could not be perſwaded, but determinately aimed at this obſeruation. Neuertheleſſe, if this may enioy but the fauour hee hopes it will, and the good intent thereof be no way miſconſtrued: at the next impreſsion it ſhall be largely ſupplyed, with things that at this preſent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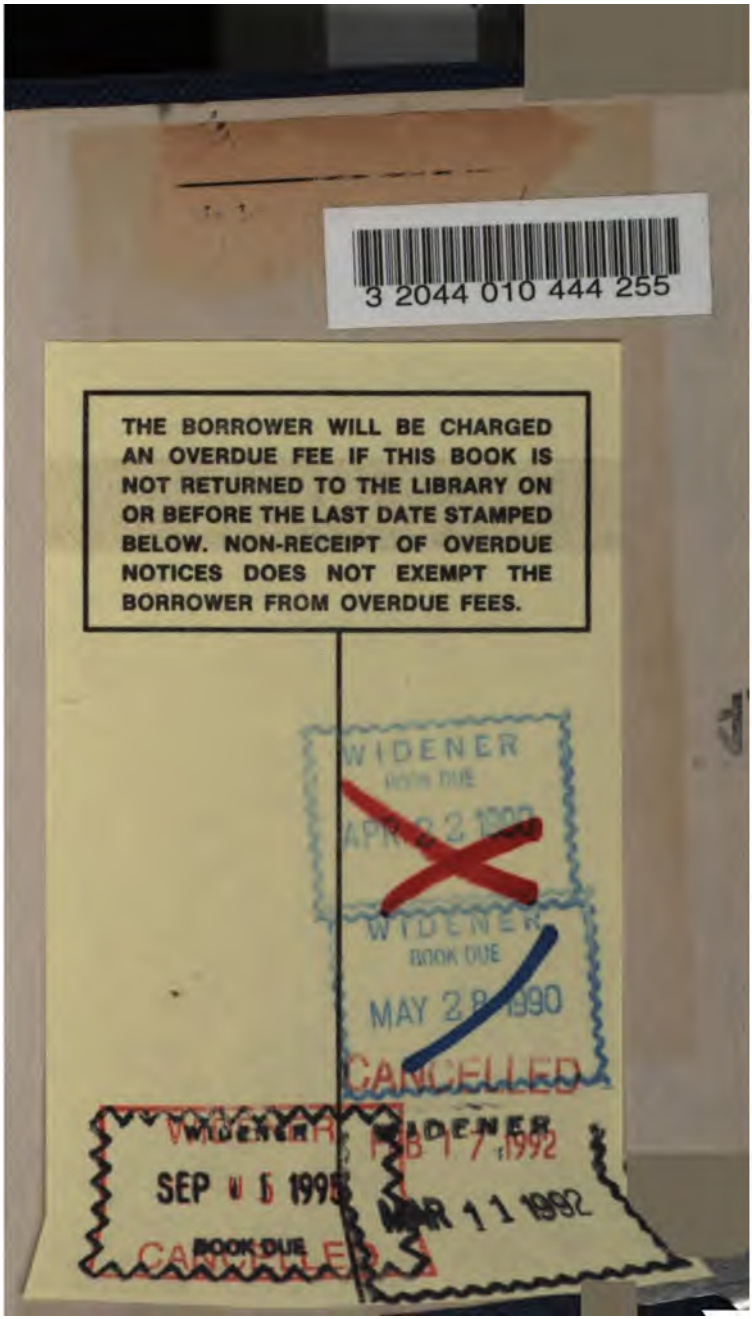
Authoritie.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